Q 26 [illegible]

THE DOCTRINE of the Bible:

Or,

RVLES of *Discipline.*

iefely gathered through the w[illegible] course of the Scripture, by w[illegible] Questions and Answers.

The knowledge of holy things is ender[illegible] ding, by it Kings raigne, and Princes [illegible] blish Iustice.

LONDON,
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LIBRARY

To the Reader.

Iudgements are prepared for Scorners, Prouerbs 19, 29.

If any man long after life and to see good dayes, let him refraine his tongue from euill. 1. Pet. 3. 10.

As you would that men should doe to you, so doe you to them. Luke 6. 31.

Loue couereth the multitude of faults. 1, Pet. 4. 8.

Hee that loueth not, knoweth not God, for God is loue, 1. Iohn 4. 8.

Eng. I. G. E. Baldwin 16 Jul 39 Norman

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The Doctrine of the Olde and New Testament.

Question.

What is Doctrine?

Answ. Precepts for the finding and racing out of sinne.

Qu. *What is the effect of Doctrine?*

Anſ. Faith and vertuous liuing.

Qu. *How manifold is Doctrine?*

Anſ. Two-fold, either diuine or morall.

Qu. *Diuine, as how?*

Anſ. In our dutie towards God.

Qu. *Morall, as how?*

Anſ. In our duty toward our ſelues and our brethren.

Qu. *How many ſorts of men may we call brethren?*

Anſ. Foure.

Qu. *Which be they?*

Anſw. Such as are of one parentage, one countrey, one Religion, or of one mind by friendſhip.

Qu. *How is morall doctrine diuided?*

Anſ. Into Rules of dutie toward our ſuperiours, parents, kinred, of-ſpring, family and inferiours.

Qu. *How may this dutie be infringed?*

Anſ By corruption of the fleſh, and all other actuall ſinnes.

Qu. *How many wayes did God teach?*

Anſw. Foure manner of wayes.

Qu. *Which be they?*

Anſ. By his word, by his works, by his puniſhments, and by his bleſſings.

Qu. *Are theſe performed alway in his owne perſon?*

Anſ. No, but more often by his choſen Miniſters.

Qu. *How are they intituled?*

Anſw. By the names of Patriarkes, Captaines, Iudges, Kings, Prophets, Euangeliſts, and Apoſtles.

Queſt. *Which call you Patriarches?*

An. The firſt Fathers of the Church, as *Adam, Enoch, Abraham, Iſaac, Iacob*, &c.

Queſt. *Which call you Captaines?*

Anſ.

Anſ. Such as had the leading of the Iſraelites from Ægypt to the land of *Canaan*, and gaue directions in time of battell, as *Moſes* and *Ioſhua*.

Queſt. *Which call you Iudges?*

Anſ. Such as executed Gods iudgements vpon the enimies of the Church, and did adminiſter Iuſtice amongſt his people, as *Ehud*, *Shamgar*, *Sampſon*, *Gedeon*, *Iphtah*, *Samuel*, *&c.*

Queſt. *Which call you Kings?*

Anſ. The annointed of God, and ſoueraigne Rulers of the people, as *Saule*, *Dauid*, *&c.*

Qu. *Which call you Prophets?*

Anſ. Such as by inſpiration of the holy Ghoſt did foretell the ruine of ſin, and the reward of vertue, and were interpreters betweene God and man.

Qu. *Which call you Euangeliſts?*

Anſ. The writers of the Goſpell of Ieſus Chriſt.

Qu. *Why are they called Euangeliſts?*

Anſ. Becauſe their workes containe the glad tidings of ſaluation, to all that beleeue.

Qu. *Which call you Apoſtles?*

Anſ. The choſen Diſciples of Chriſt, as *Simon*, *Andrew*, *Peter*, *Iohn*, *&c.*

GENESIS.

Chapter. 1. to 15.

Queſtion.

WHat doe we learne by the creation of the world?

An. As touching the Creator three things.

Qu. *Which be they?*

Anſw. His omnipotencie in creating all things of nothing. His bounty in furniſhing the world with all neceſſary ornaments: And his loue in giuing man dominion ouer all, chap. 1. 20.

Qu. *What doe we learne as touching our ſelues?*

Anſ. Three things.

Qu. *Which be they?*

Anſ. The obſeruation of the Saboth, chap. 2. 2. Humility of minde in being made of the duſt of the earth, cha. 2, 7. And the reuerence which wee owe to mariage.

Queſt. *Why ought wee to reuerence mariage?*

Anſ. Becauſe it was inſtituted of God himſelfe, and in Paradiſe, chap. 2, 23.

Qu.

Queſtion. *How ought a man to loue his wife?*

Anſw. As himſelfe, being fleſh of his fleſh.

Queſt. *Where was man placed after his creation?*

Anſ. In Paradiſe.

Qu. *Did he continue there?*

Anſ. No, he fell.

Qu. *How?*

Anſ. By the malice of the Diuell.

Qu. *What was his ſinne?*

Anſ. Diſobedience.

Qu. *How did God puniſh him?*

Anſ. He curſed him and his poſteritie, wherein he ſhewed his iuſtice, chap. 3.13.

Qu. *How did he comfort him?*

Anſw. By promiſing forgiueneſſe by the ſeede of the woman, *Chriſt Ieſus*, chap. 3.14.

Qu. *What did that ſhew?*

Anſ. His mercy.

Qu. *How many wayes did the curſe of God extend vpon* Adam?

Anſ. Foure manner of wayes.

Qu. *Which be they?*

Anſw. Firſt, the earth was made barren for his ſake. Secondly his poſteritie aſwell as himſelfe, became bondmen to hell

hell. Thirdly, all the dayes of his life he was to eate his bread in the ſweat of his browes: And fourthly, hee was thruſt out of Paradiſe.

Qu. *How was* Eue *puniſhed?*

Anſ. Two manner of wayes.

Qu. *Which be they?*

Anſ. Firſt, to bring foorth her children in ſorrow: And ſecondly, to liue in ſubiection to her husband.

Qu. *How was the Serpent puniſhed?*

Anſ. Three manner of wayes.

Qu. *Which be they?*

Anſ. Firſt, hē was made the moſt curſed of all creatures; Secondly, he was to goe vpon his breaſt. And thirdly to deuoure the duſt of the earth.

Qu. *Which was the ſecond ſinne of the world?*

Anſ. Murder.

Qu. *Who committed it?*

Anſw. Caine.

Qu. *Vpon whom?*

Anſ. Vpon his brother *Abel*, thap. 4. 11, 12.

Qu. *What was their quarrell?*

Anſ. About their ſacrifices.

Qu. *Why?*

Anſ. Becauſe *Abels* was accepted; and *Cains* was not, chap. 4. 4, 5.

Qu.

Queſt. *Why did not God accept* Caines *Sacrifice?*

Anſw. Becauſe hee did it more vpon cuſtome than conſcience.

Qu. *Who taught them to ſacrifice?*

Anſ. Their Father Adam.

Queſt. *How could he doe that and the Law not giuen?*

Anſ. The law of God is two-fold, naturall, imprinted in mens heart: and tradionall, pronounced from God, and written in the Bible.

Qu. *Which of theſe two had* Adam?

Anſ. The firſt.

Qu. *What was the puniſhment of* Cain *for killing his brother* Abel?

Anſ. He was curſed of God, and condemned for a runnagate.

Qu. *Whom did God raiſe, after the death of* Abel, *to build his Church vpon?*

Anſ. His brother *Sheth*, chap. 4. verſe 25.

Qu. *Did the example of* Caines *puniſhment admoniſh the ſucceeding age to beware of ſin?*

An. No, as the world grew in yeeres, ſo it grew in iniquitie.

Qu. *In what manner?*

Anſ. It was wholy corrupt, and full of cruelty, chap. 6, 11.

Queſt.

Qu. *By whom did God reproue them?*

Anſ. By *Noah.*

Qu. *How?*

Anſ. In making it knowne he would drowne the world, by his preparing of the Arke.

Qu. *Were the people reformed?*

Anſ. No, they laughed at it, and remained ſecure till the waters came vpon them.

Qu. *Were all deſtroyed?*

Anſ. All but *Noah* and his family, and ſome other for the preſeruation of their kinne.

Qu. *What moued God that he would not ſpare ſo much as the bruit beaſts?*

Anſ. His deteſtation to ſinne, chapter 6, 7.

Qu. *Who was the firſt figure of Chriſt?*

Anſ. *Enoch.*

Qu. *How was he a figure of Chriſt?*

Anſ. In being taken body and ſoule vp into heauen, as Chriſt was. chap. 5, 24.

Queſt. *Who was the firſt figure of the Church?*

Anſ. Abel.

Qu. *Who was the ſecond?*

Anſ. *Noah* preſerued in the Arke.

Qu. *What did his preſeruation teſtifie?*

Anſ.

Anſ. The loue of God towards his Church.

Qu. *What did the toſſing of the Arke by the waues ſignifie?*

Anſ. The perſecution that the church ſhould ſuffer.

Qu. *Wherein did the mercie of God appeare?*

Anſ. In cauſing the waters to fall?

Queſt. *Wherein did the zeale of* Noah *appeare?*

Anſwer. In giuing God thankes for his deliuerance, as ſoone as hee ſet foot vpon dry ground, chap. 8, 20.

Qu. *How did* Noah *afterward offend?*

Anſ. By drunkenneſſe, chap. 9. 21.

Qu. *Who couered their fathers ſhame?*

Anſ. Shem, and *Iapheth.*

Qu. *What receiued they for it?*

Anſ. Their fathers bleſſing, cha. 9. 26

Qu. *Who made a mocke of his fathers infirmitie, and did not ſeeke to couer it?*

Anſ. Ham.

Qu. *What was his reward?*

Anſ. His fathers curſe, chap. 9. 25.

Qu. *How did God plague ambition?*

Anſ. By confuſion.

Qu. *Where?*

An. At the building of the Tower of *Babel,* where all people purchaſed the

displeaſure

diſpleaſure of almightie God.

Queſt. *By whom did they recouer their diſpleaſure?*

An. By the faith of *Abraham*, chap. 12 ver, 3.

Qu. *How?*

Anſ. In his ſeed all nations were bleſſed.

Qu. *Who was* Abrahams *brother?*

Anſ. Lot.

Qu. *Did they agree together like brothers?*

Anſ. Yes till they grew rich.

Qu. *Who was the cauſe they fell out?*

Anſ. Their heardmen.

Qu. *After the quarrell was knowne, did their maſters (as men of our age) ſeek to be reuenged one of another?*

Anſ. No, they gaue gentle words, & ſought meanes how to preuent the like inconuenience.

Qu. *How was that?*

Anſ. They departed and dwelt a ſunder. chap. 13. 7.

Qu. *But with that ſeparation did their loues decay.*

Anſ. It was ſtill conſtant, and brother-like.

Qu. *How doth that appeare?*

Anſ. In that (afterward) when Lot

was

was taken priſoner in the companie of the Kings of *Sodome* and *Gomorrah*; *Abraham* with a band of men reſcued and ſet him free, chap. 14, 15.

Qu. *Did* Lot *then dwell in Sodome?*

Anſ. He did.

Queſt. *Why that was a dangerous place though pleaſant?*

Anſw. True: ſo are all places where wickedneſſe abounds.

Queſt. *Yet* Lot *was a righteous man?*

Anſw. He was, but he ſuffered as the wicked did, for being in company with them.

Qu *How was that?*

Anſ. He was taken priſoner (as I ſaid before) with the irreligious Kings, going in aide with them againſt their enimies.

Chap. 15. to 20.

Queſtion.

WHo *was* Abrahams *wife?*

Anſ. Sarah.

Qu. *How did ſhee offend when ſhe perceiued her ſelfe barren?* chap 16.3.

Anſw. By vſing vnlawfull meanes to raiſe ſeed to her husband.

Qu *How was that?*

Anſ.

Anſwer. By ſending *Hagar* her maide to his bed.

Qu. *How did God plague her for it?*

Anſ. Her maide deſpiſed her, and triumphed ouer her in her owne houſe, chap. 16, 5.

Qu. *VVhat other ſinne followed in the necke of her firſt?*

Anſ. Wrath.

Qu. *How?*

Anſ. She obtained licenſe of her husband to be reuenged vpon *Hagar.*

Qu. *In what manner was ſhe reuenged?*

Anſ. She thruſt *Hagar* and her childe out of the dores.

Qu. *VVhither went* Hagar?

Anſ. Into the wildernesſe.

Qu. *Had ſhe no friend to goe vnto?*

Anſ. None at all, ſhe was a poore ſeruant, and a ſtranger.

Qu. *To whom did ſhe appeale?*

Anſ. To God.

Qu. *Did he releeue her?*

Anſ. Yes.

Qu. *What learne we by that?*

Anſ. That God reiecteth no eſtate of perſons in their miſerie, if they call vpon him, chap. 16. 10.

Qu *Was* Sarah *barren ſtill?*

Anſw. No, God gaue her a Sonne in her

her old yeeres.

Qu. *What was his name?*

Anſw. Iſaac, and this was he in whom the couenant was made.

Q. *What was the ſigne of the couenant?*

Anſ. Circumciſion, or the cutting off of the fore-skinne.

Qu. *What is ſignified by that?*

Anſw. The caſting away of the lewd affections of our hearts if we meane to be made partakers of Gods mercie, ch. 17, 10.

Queſt. *Were none partakers of the couenant but ſuch as might be circumciſed?*

Anſ. Yes, women, becauſe vnder the name of man both ſexes are comprehended.

Qu. *VVhat was* Hagars *ſons name?*

Anſ. Iſhmael.

Qu. *Did not the couenant belong to him aſwell as to* Iſaack? *he was the ſeede of* Abraham.

Anſ. No.

Qu. *Was there two couenants then, that God bleſt him ſo?*

Anſ. Yes, there were two couenants made.

Qu. *VVhich be they?*

A. The one eternall, made to the children of the ſpirit, the other temporall, made

made to the children of the flesh.

Qu. *What was the eternall couenant?*

Answ. That from *Isaac* should come the Messiah.

Quest. *What was the temporall couenant?*

Ans. That from *Ishmael* should spring a mightie nation, euen twelue Princes, chap. 17. 20.

Qu. *Where was* Abraham *now seated?*

Ans. In Canaan.

Qu. *What temporall blessings did God bestow vpon him?*

Ans. He was exceeding rich.

Qu. *How did he employ his riches?*

Answ. In hospitality and other good deedes.

Qu. *Wherein appeared his hospitalitie?*

Ans. In vsing strangers and trauellers kindly.

Qu. *What strangers?*

Ans. The three Angels in the shape of men.

Qu. *How did he entertaine them?*

Ans. First, he ranne out to entertaine them: then hee intreated them to rest in his Tent: and last of all, hee feasted them.

Qu. *Doe rich men in these dayes follow the example of Abraham, in vsing* [illegible] *hospitalitie?*

hoſpitalitie toward trauellers and poore men?

A. No, the moſt part of them in ſtead of running out to meet the poore (when they ſee them comming) rather turne their backs vpon them and runne from them: and for intreating them to ſtay, with churliſh and crabbed words rate them from their doores, and in ſtead of feaſting & refreſhing them, let them depart weary and with empty ſtomacks.

Qu. *How did the Angels requite* Abrahams *hoſpitalitie?*

Anſ. Told him ioyfull newes concerning the birth of his Sonne *Iſaac*, and what the purpoſe of God was, toward *Sodome* and *Gomorrah*.

Queſt. *What was the purpoſe of God toward* Sodome?

Anſ. Vtterly to deſtroy it for ſinne.

Qu. *Did* Abraham *pray for it?*

Anſ. Yes, in ſuch zealous manner, as had there been found ten godly perſons in it, the City had bin ſaued, cha. 18, 32.

Qu. *Why did* Abraham *pray for them?*

Anſw. Firſt, in regard of his brother Lot that dwelt there, and therein regard of humanitie, for that it grieued him ſo many people ſhould be deſtroyed.

Qu. *What did that ſignifie?*

Anſ.

Anſ. That *Abraham* (as all Gods people ought to be) was of a pitifull mind, euen towards Infidels.

Qu. *What ſolicited Gods vengeance againſt the prayer of* Abraham?

Anſ. The continuall cry of ſin, aſcending out of *Sodome* and *Gomorrah*, into the eares of God: whereby we learne that ſinne is a continuall crier againſt vs, ſo long as we let it dwell amongſt vs. chap. 19. 13.

Qu. *VVas all the Citie then deſtroyed?*

Anſ. All, but *Lot*, his wife, and two daughters.

Qu. *VVhat was the commaundement that God gaue him at their departure from the Citie?*

Anſ. Not to looke backe.

Qu. *VVas the commandement kept?*

Anſw. No, *Lots* wife brake it.

Qu. *VVhat was her puniſhment?*

Anſ. She was turned into a pillar of ſalt, chap. 19, 26.

Qu. *What moued her to looke backe?*

Anſ. Her fond deſire, to thinke ſhee ſhould forgoe her wealth, and ſo pleaſant a place.

Qu. *VVhat doe we learne by that?*

A. That no care of earthly things (be they neuer ſo glorious) muſt hinder

vs

vs from obeying Gods commaundements.

Qu. *How was the Citie deſtroyed?*

Anſ. With fire and brimſtone from heauen, chap. 19, 24.

Qu. *Where did* Lot *remain afterward?*

Anſ. In the mountaines.

Qu. *What ſinne did he fall into, whileſt he liued there?*

Anſw. Drunkenneſſe.

Queſt. *What next?*

Anſ. Into Inceſt.

Qu. *What doth that proone?*

Anſ. That one ſinne begets another.

Qu. *How was* Lot *inceſtuous?*

Anſ. By his owne daughters.

Queſt. *Who tempted him thereunto?*

Anſ. They, when they had made him drunke.

Queſt. *What was Gods puniſhment for that ſinne?*

Anſw. The nation that came by that conception was a curſed generation.

Qu. *What generation was it?*

Anſ. The Moabites and the Ammonites, chap. 19, 37.

Chap.

Queſtion.

WHo had like to haue wronged Abraham by taking his wife.

Anſ. King *Abimelech.*

Qu. *How was he preuented?*

Anſ. God threatned him with death chap. 20, 3.

Qu. *Did he vpon that deliuer her backe to her husband?*

Anſ. He did.

Qu. *What learne we by that?*

Anſ. Two things.

Qu. *Which be they?*

Anſ. Firſt, that God will puniſh adulterie: and next the verie heathen abhor the breach of wedlocke, chap. 20, 5.

Qu. *How did God try* Abrahams *faith?*

Anſ. By bidding him ſacrifice his only ſon *Iſaac*, chap. 22, 2.

Qu. *Would he haue done it?*

Anſ. Yes, but that an *Angell* ſtayed his hand.

Qu. *How was his faith rewarded?*

An. God renewed his couenant once againe, and told him for that deede he would multiply his ſeede on earth like the ſand of the ſhore.

Q

Queſt. *What vertue did God further proue in* Abraham?

An. His patience.

Qu. *How?*

Anſ. In taking his wife *Sarah* from him.

Queſt. *Yet hee did mourne for her death.*

An. That was the wickednesſe of the fleſh, but his ſoule was glad, in that hee knew ſhe liued eternally, chap. 23. 2.

Qu. *What other vertue had* Abraham?

An. Vprightneſſe of minde.

Qu. *Wherein did that appeare?*

Anſw. When *Ephron* the Hittite offered him a peece of ground to burie his dead, hee would not take it before hee had paid the price o f it, chap. 23. 13.

Queſt. *Is that modeſtie obſerued now a dayes?*

An. No, many will bee ſo farre from giuing their neighbours the woorth of their goods, as they will ſeeke by deceipt, couſonage and violence, to pull them from them wrongfully, & for nothing.

Queſt. *What was* Abrahams *care for* Iſaak *when he came to age?*

Anſ. To prouide him a vertuous wife. chap. 24. 4.

Queſt. *Was he ruled by his Fathers appointment?*

Anſ. He was.

Qu. *What did he ſhew in that?*

Anſw. A godly preſident of obedience to all Sonnes, to follow the counſaile of their parents, in chooſing them wiues, and not their owne inordinate deſire.

Qu. *Whom did* Abraham *ſend about his buſineſſe?*

Anſ. His chiefe ſeruant, chap. 24, 2.

Qu. *How did he proceed in it?*

Anſwer. With prayer that hee might ſpeed well, and thankſgiuing afterward for his ſucceſſe.

Queſt. *What other good property was in that ſeruant?*

A. He would not eate when he came to his iourneys end before he had done his maiſters meſſage.

Qu. *What may ſeruants learne by that?*

Anſwer. To regard more their maiſters buſineſſe than their owne pleaſure, chap. 2, 33.

Queſt. *Whoſe daughter did hee chooſe for his maſters Sonne?*

Anſw. *Rebecca* the daughter of *Bethuel?*

Qu. *When her Parents heard the requeſt*

of

of Abraham, *did they preſently giue their daughter to* Iſaack?

Anſw. No, they asked counſaile of God firſt, and then the maids conſent.

Qu. *VVhat is to be learned by that?*

Anſ. As children ought not to match without their parents conſent, ſo parents ought not to match their children without their conſent, chap. 24. 58.

Queſtion. *After* Iſaack *and* Rebecca *were married, what iſſue did* GOD *giue them?*

Anſw. Two ſonnes, *Eſau* and *Iacob*

Qu. *VVhat was* Eſaus *vndoing?*

Anſ. The luſt of the fleſh.

Qu. *VVherein?*

Anſ. He ſold his birth-right for pottage.

Qu. *VVhat ouerſight was that?*

Anſ. An ouerſight that many worldly men runne into.

Qu. *VVhat is that?*

Anſ. Preferring of traſh, before the rich graces of God, chap. 25, 33.

Queſt. *VVhat did that negligence looſe him elſe?*

Anſ. His fathers bleſſing.

Qu. *VVhat was the reaſon?*

Anſwer. Becauſe not regarding his

carthly patrimony, God likewiſe ſuffered him to looſe the benefit of his heauenly inheritance, which was ſpirituall benediction.

Qu. *Did* Eſau *at the laſt ſee his owne errour?*

Anſ. No, but ran rather into errour.

Qu. *How?*

An. By hating his brother *Iacob*, cha. 27.41.

Qu. *What was the vertue of* Iacob?

An. Patience in giuing place to his brothers rage, and going to ſeeke his fortune in another country.

Qu. *Whither went hee?*

An. To Haram to his Vncle *Laban.*

Qu. *What were his vertues there?*

An. Diligence in doing his Vncle ſeruice, and fidelitie in not deceiuing him.

Queſt. *How did God deale with* Laban?

An. He proſpered him for *Iacobs* take.

Qu. *What were* Labans *vices?*

An. Ingratitude and oppreſſion.

Qu. *How was hee ingratefull?*

An. In vpbraiding *Iacob* for his good ſeruice.

Qu. *How did he oppreſſe him?*

Anſw. In trebling his ſeruitude by frau-

fraudulent and eratic meanes.

Qu. *Did God deliuer* Iacob *at laſt?*

Anſ. Yes, as he will all others that truſt in him, though a while he ſeeme to be farre from them.

Queſtion. *What was the reward of* Iacobs *patience and true ſeruice in the end?*

Anſ. Whereas, when he came from his fathers houſe, and had but one coat on his backe, and a ſtaffe in his hand, at his returne hee was the husband of two wiues, the maſter of many ſeruants, and the owner of much treaſures, and diuers hea rds of cattell, cha. 30, 43.

Queſt. *Did not* Iacob *feare to returne into his owne countrey, knowing that his brother* Eſau *was his enimies?*

Anſ. No.

Queſt. *Why?*

Anſ. Becauſe hee knew God that had commaunded him to goe would defend him.

Queſtion. *How did his brother* Eſau *receiue him?*

Anſ. Louingly, and like a brother.

Q. *What was the vertue of* Eſau *in that?*

Anſ. Hee thought it a baſe and vnnaturall thing, to keepe enuie alwayes

in his ſtomacke toward any one, much leſſe toward his owne brother. chap. 33.4.

Chapter. 34. to 50.

Queſtion.

HOw many ſons had Iacob?

Anſw. Twelue.

Qu. *Which of thoſe twelue was a figure of Chriſt?*

Anſw. Ioſeph.

Qu. *Wherein?*

Anſ. In being ſold by his owne brethren.

Qu. *What learne we by that?*

Anſ. That in all ages after God had promiſed the *Meſſiah* to *Adam*, hee neuer ceaſed by word and deed to ſignifie his comming.

Qu. *Why did* Iacobs *ſons ſell their brother* Ioſeph?

Anſ. For malice, in that *Ioſeph* prophecyed by dreames his brothers ſhould be his ſeruants, and bow to him.

Qu. *What other ſins did they runne into beſides?*

Anſ. Murder and diſſimulation.

Qu. *How?*

An-

An. They entended to haue ſlain their brother but that *Iuda* diſſwaded them, chap. 37. 26.

Qu. *How did they diſſemble?*

Anſ. In telling their father that their brother was ſlaine by wilde beaſts, cha. 37. 32.

Qu. *What was the fruit of theſe ſinnes?*

Anſ. They procured diſquiet of conſcience in themſelues, & teares to their olde Father, whom they ought rather to haue comforted. 37. 34.

Que. *Did this pollicie of theirs ere the more preuent the ſubiection which they feared?*

Anſ. No, God proſpered *Ioſeph*, and gaue him fauour in the Court of Egypt.

Qu. *With whom?*

Anſ. With *Potiphar*, *Pharaohs* chiefe Steward.

Qu. *How did Ioſeph ſhew himſelfe there to be the ſeruant of God?*

Anſ. In reſiſting the luſt of *Potiphars* wife.

Qu. *What is the nature of luſt being reſiſted?*

Anſ. It growes impudent and outragious, chap. 39. 14.

Qu. *Shew an inſtance.*

An. *Potiphars* wife when ſhee ſaw

Ioſeph would not yeeld to her, accuſed him that he would haue rauiſhed her.

Queſt. *Did God ſuffer her accuſation to take effect?*

Anſ. Yes, *Ioſeph* was impriſoned.

Qu. *He being guiltles, why would God ſuffer that wrong to be laid vpon him?*

Anſ. For two cauſes.

Qu *Which be they?*

Anſ. Firſt, that by his ſtrange deliuerance, hee might haue greater cauſe to glorifie his name: and ſecondly to make his lewd diſgrace, a cauſe of higher promotion.

Qu. *How was Ioſeph deliuered?*

Anſwer. By interpreting the Kings dreame.

Qu. *How was he aduanced?*

Anſwer. He was made Ruler ouer all Egypt.

Queſt. *What was the plague God layde vpon his brethren for ſelling him?*

Anſwer. They were oppreſſed with a mightie famine, chap 41. 54.

Qu. *Whither came they for ſuccour?*

Anſ. To their brother vnknowne.

Queſt. *What reuerence did they ſhew vnto him?*

Anſ. They kneeled vnto him, and called him Lord, chap. 44, 16.

Qu.

Qu. *What vertues doe we learne by the example of* Ioſeph *in this his high authoritie?*

Anſ. Three.

Qu. *Which be they?*

An. Charity, clemency, and Humility.

Qu. *How was he charitable?*

Anſ. He relieued his father and brothers with corne freely, and without recompence, chap. 42.25.

Qu. *How was he gentle?*

Anſ. In pardoning the wrongs that his brothers had done him, chap. 45.5.

Qu. *Wherein was he humble?*

Anſ. In not deſpiſing his father and brothers, (poore Shepheards of Canaan) though himſelfe were the ſecond perſon in Ægypt, and in ſending for his father to bee partaker of his happineſſe.

Qu. *Did* Iacob *come thither?*

Anſ. Yes, and died there.

Qu. *What doe we learne by his death?*

Anſ. To deſire of God to die as hee did.

Qu. *How was that?*

Anſw. Praying, bleſſing and rehearſing the gracious benefits of God, cha. 48,3,4,9.

Qu. *What zeale had* Pharaoh (*being*

an Infidell) towards his Idolatrous priests, more than many Christians now-adaies, haue toward the true Ministers of the eternall God?

Answer. Hee did not diminish their Church-liuing, chap. 47, 22.

The end of Genesis.

EXODVS.

Chapter 1. to 14.

Question.

WHy did God bring the house of Israel into Ægypt?

Ans. For two causes.

Qu. *Which be they?*

Ans: First, to shew the trueth of his word, for he had sayd to *Abraham*, they should be strangers from the land of *Canaan* the space of foure hundred yeeres, and suffer much oppression. Gen. 14, 15. Secondly, to haue fit occasion to shew his loue toward them, and the better to train them vp in the knowledge and feare of him.

Qu.

Qu. *How came it to passe they were oppreſt heere in Ægypt, conſidering the good entertainement which they had at the firſt?*

Anſw. The continuance of time had worne out the fame and remembrance of *Ioſeph*, by reaſon that many Kings had raigned ſince the firſt *Pharaoh*; and now the Children of *Iſrael* were mightily encreaſed.

Qu. *How were they encreaſed?*

Anſ. From ſeuenty perſons (for ſo was the whole number of them at their firſt comming) to many hundred thouſands.

Queſt. *Did that make the King repine againſt them?*

Anſw. Yes.

Qu. *Why?*

Anſ. For two cauſes.

Qu. *Which be they?*

Anſ. Firſt, in regard of their religion; and next, fearing leaſt their multitudes ſhould endanger his gouernment, chap. 1. 10.

Queſt. *How did hee ſeeke to ſuppreſſe them?*

Anſ. Foure manner of wayes.

Qu. *Which be they?*

Anſwer. Firſt, in making ſlaues of them:

them: and next, in going about to murder their men children.

Qu. *Wherein consisted their seruitude?*

Ans. In making of bricke, carrying of burdens, and all other slauery chap. 1. 14.

Qu. *How did* Pharaoh *goe about to murder their men children?*

Ans. Two manner of wayes.

Qu. *Which be they?*

Ans. First, secretly, in commanding the Midwiues (at their houre of birth) to destroy them: but they not obeying his commaund, hee fell secondly into a more open and violent practise.

Qu. *How was that?*

Ans. He commanded his owne people, that whensoeuer they heard of the birth of an Hebrew man childe, they should take it from the mother and cast it into the riuer, chap. 1, 22.

Qu. *How durst the Midwiues disobey the Kings Edict?*

Ans. Because as all Gods seruants ought to doe, they feared him more than any earthly person.

Qu. *Were the number of the people (by these cruell proceedings) lessened and diminished?*

Ans. No, the more they vext them

the

the more they multiplied. chapter 1. verſ. 12.

Qu. *What doe we learne by that?*

Anſ. That no tyranny can extinguiſh the Church of God.

Qu. *How did God diuert the malice of* Pharaoh?

Anſ. In cauſing him to cherish and bring vp euen in his owne court that Hebrew child which afterward proued to be his deſtruction, and the deliuerance of the children of Iſrael.

Qu. *Who was that?*

Anſ. Moſes.

Qu. *How was he preſerued?*

Anſ. When his mother had hid him three moneths from the tyranny of the King, and could hide him no longer, ſhe put him into a basket made of reedes and ſet it by the riuer ſide.

Qu. *What became of him there?*

Anſ. King *Pharaohs* daughter walkeing that way, found him and put him to be nurſed of his owne mother, cha. 2. 3.

Qu. *What appeareth in this?*

Anſ. The prouidence of God.

Qu. *Wherein?*

Anſ. In that no humane pollicie can hinder that which he hath once determined.

Qu.

Qu. *What was the first crosse that God laid vpon* Moses *when he came to age?*

Answ. The killing of an Ægyptian, for which fact he was forced to flye.

Qu. *Whither?*

An. Into the land of *Midian.*

Qu. *Who succoured him there?*

Anſ. Iethro, and gaue him his daughter in mariage.

Qu. *What trade of life did* Moſes *vſe?*

Anſ. Keeping of ſheepe.

Qu. *How did God appeare to* Moſes?

Anſ. In a fiery buſh, chap. 3, 2.

Qu. *Did the buſh burne?*

Anſ. Yes, but did not conſume.

Qu. *In that ſenſe what doth it repreſent vnto vs?*

Anſw. The Church of God, which ſhould ſuffer perſecution, but neuer ſubuerſion.

Queſt. *Wherefore did God appeare vnto* Moſes?

Anſ. To ſend him forth for the deliuerance of his people.

Qu. *What mooued him thereunto?*

Anſ. Two things.

Qu. *Which be they?*

Anſ. The remembrance of his couenant made to *Abraham,* and the ſighes and cryes of the poore Iſraelites, that dayly

dayly pierced the gates of heauen, cha. 2, 23.

Qu. *What comfort doe we receiue from thence?*

Answ. An assurance that GOD will heare our prayers in time of our affliction if we call to him.

Qu. *Did* Moses *obey the commaundement of God, about his returne to* Ægypt?

Ans. At the first he was doubtfull.

Qu. *Whereof?*

Ans. Of his owne sufficiency, and incredulitie of the people.

Qu. *How did God strengthen him?*

Ans. By ioyning *Aaron* to assist him, and giuing them power to confirme their message by working of miracles.

Qu. *How did the people receiue their message?*

Ans. With attentiue eares.

Qu. *What vertues doe we learne of the people after they had heard the words of* Moses?

Ans. Two.

Qu *Which be they?*

Ans. Faith, in that they beleeued him what he sayd, and thanksgiuing in praysing God since it pleased him to looke vpon their tribulation, chap. 4, 31.

Qu.

Qu. *What vices are wee admoniſhed to beware of by the example of* Pharaoh?

Anſ. Obſtinacie of heart, in contemning the preaching of *Moſes*.

Qu. *In how many reſpects was* Pharaoh *obſtinate?*

Anſ. In foure reſpects.

Qu. *Which be they?*

Anſ. Firſt in not granting *Moſes* requeſt: Secondly, in comparing the power of his Southſayers and Coniurers, with the power of God, ch. 7, 11. Thirdly, by imputing the deſire which Gods people had to ſerue him (as the wicked alwaies will) to be nothing elſe but a diſpoſition in them to be idle, chap. 5. 8. Fourthly, not onely in retayning them ſtill in his countrey, but doubling their ſeruitude. chap. 5, 6.

Qu. *How was his obſtinacie plagued?*

Anſwer. With tenne ſeuerall kindes of plagues.

Qu. *Which be they?*

Anſ. Firſt, the turning of water into bloud: ſecondly, multitude of frogges: thirdly, turning of duſt into lice: fourthly, ſwarms of flies: fiftly, death of cattell: ſixtly, ſcabs and blifters: ſeuenthly, thunder, lightening and haile: eightly, graſhoppers, & caterpillars: ninthly, darknes: tenthly,

tenthly, the death of the first borne.

Quest. *For all those plagues did* Pharaoh *neuer repent?*

Ans. Yes, fainedly.

Quest. *How was that?*

Ans. So soone as Gods hand was remoued by the prayer of *Moses*, hee presently returned to his former obstinacy.

Qu. *In the prosecution of these plagues, what doe wee learne touching the person of God?*

Ans. Two things.

Qu. *Which be they?*

An. His iustice vpon his enimies, and his mercy and louing fauour toward his people.

Qu. *Wherein appeared his mercie toward his people.*

Ans. In sauing them, their cattell, and that part of Egypt where they inhabited free from the touch of any of those former plagues, chap. 8, 12.

Quest. *Why did not* Moses *submit vnto* Pharaoh, *when he was content to let the people goe but stayed their cattell?*

Ans. Because (like a faithfull Minister of the Lord) hee would remit no part or parcell of his charge.

Quest. *Was it part of his charge to take the cattell with him?*

Ans.

Anſ. Yes.

Qu. *Wherein*

Anſ. In that they could not ſacrifice without them, chap. 10.26.

Qu. *In the night before their departure, what did the Lord inſtitute?*

Anſ. The Sacrament of the Paſſouer.

Qu. *What was that?*

Anſ. A Lambe without blemiſh.

Qu. *The Lambe was the ſigne, but what was the thing ſignified?*

Anſ. The Angell of the Lord, that paſſed ouer the houſe of the Iſraelites, and ſtroke the firſt borne of the Ægyptians with ſodaine death, chap. 12.11.

Qu. *What doth this figure vnto vs?*

Anſ. The ſacrifice of the true Paſcall Lambe Chriſt Ieſus, by whom all the faithfull are deliuered from the bondage of hell, as the Iſraelites were vpon the inſtitution of the Paſſouer from the bondage of Ægypt.

Qu. *How many things doe we learne as touching the perſon of God, in the inſtance of the children of* Iſraels *departure?*

Anſ. Three.

Qu. *Which be they?*

Anſw. His mercifulnes in ſparing the Iſraelites and ſmiting the Egyptians, 2. His iuſtice, in forcing the Egyptians

to

to giue the Iſraelites treaſure and apparell, as a ſatisfactiō for their former ſeruitude, which hitherto they had exacted of them for little or nothing. 3. And the continuance of his fauour toward them, that doth not onely deliuer his people out of danger and then leaue them, but protect them ſtill.

Qu. *How doth that appeare?*

Anſ. In guiding them by night with a piller of fire, and couering them by day with a cloud, chap. 13. 21.

Qu. *How many things doe we learne as touching the perſon of the Iſraelites?*

Anſ. Two things.

Qu. *Which be they?*

Anſ. The charge which God gaue vnto them, and their watchfulneſſe.

Qu. *What was their charge?*

Anſ. To teach the benefits of God to their poſteritie.

Qu. *Wherein conſiſted their watchfulneſſe?*

Anſ. In that they attended all night for the houre of their departure, chap. 12. 30.

Qu. *What do they giue vs to vnderſtand by that?*

An. This, that as they minutely waited vpon the Lord for their deliuerance

out

out of bondage, to goe to the earthly *Canaan*, ſo ought wee continually to attend and make our ſelues readie for our paſſe out of this miſerable world, to the heauenly *Canaan* of perpetuall ioy and happineſſe.

Chap. 14. 10. 40.

Queſtion.

AFter Iſraels departure, what vice doe we note ſuruiued in Pharaoh?

Anſw. Inueterate malice, which ſeldome dies, but with the ruine of him in whom it abides.

Queſt. *How did it breake forth?*

Anſ. By preparing a mightie hoaſt to follow the Iſraelites, chap. 14. 6. 7. 8.

Qu. *For what intent?*

Anſ. To be auenged vpon them and quite deſtroy them.

Queſt. *How did he proſper?*

Anſ. As all malicious perſons commonly doe.

Queſt. *How is that?*

Anſ. Hee and his malice periſhed in the place where hee thought to haue been their ouerthrow.

Queſt. *Where was that?*

Anſ.

An. In the red ſea.

Qu. *What was the ſinne of the people in this place?*

An. Weakneſſe of faith.

Qu. *How was that?*

An. Notwithſtanding their ſtrange deliuerance of late, yet when they ſaw the red ſea before them and the Ægyptians vpon their backs, they began to diſtruſt the power of God, and to rayle vpon *Moſes.*

Qu. *How were they deliuered?*

An. *Moſes* diuided the waters, and they paſſed through, chap. 14, 21.

Qu. *How was God honored by* Pharaoh?

An. As he will be by his enimies, in their deſtruction.

Qu. *How many times did the Iſraelites murmure againſt God before hee puniſhed them?*

An. Foure times.

Qu. *Which be they?*

An. Firſt, at the red Sea, chap. 14. 21, ſecondly, at the waters of Marah. ch. 15. 24. thirdly, when they wanted fleſh. ch. 16. 13. 14. Fourthly when they wanted water. chap. 17. 6.

Qu. *What doe we learne?*

An. The long ſufferance of God toward ſinners.

Qu

Qu. *How did God deliuer them at all theſe times?*

Anſ. With great admiration.

Qu. *How was that?*

Anſ. At the firſt time he diuided the red Sea: at the ſecond, hee made the bitter water ſweete: at the third, hee gaue them Quailes and Manna from heauen: at the fourth, hee made a fountaine of water guſh from out the hard Rocke.

Qu *How did they offend the fift time?*

Anſ. More grieuouſly than before.

Qu. *How was that?*

Anſ. They made a golden calfe, and worſhipped it for God.

Queſt. *What moued them to make the likeneſſe of a Calfe rather than any other creature?*

Anſw. The corruption which they had learned among the Egyptians, who did worſhip oxen and kine.

Qu. *Did God now puniſh them?*

Anſ. Yes, (and time I thinke) when they did vtterly forſake him.

Qu. *What was their puniſhment?*

Anſ. Three thouſand of them were ſlaine with the ſwords of their owne brethren, chap. 32, 28.

Queſt. *Would not God vtterly haue deſtroyed*

ſtroyed them?

Anſ. Yes, but for the prayer of *Moſes.*

Qu. *What was his prayer?*

Anſw. He deſired his name might be rather blotted out of the booke of life, then God ſhould quite roote out that Nation, chap. 32, 32.

Qu. *What doe we learne by that?*

Anſwer. The loue and care which all good Magiſtrates ought to haue ouer their people.

Qu. *Where was* Moſes *when this offence was committed?*

Anſ. Vpon mount Sinay.

Qu. *Was not his abſence, in ſome part, cauſe of their idolatry?*

Anſ. Yes.

Qu. *What gather you by that?*

Anſw. That the want of good guides makes men to runne into errour.

Queſt. *What did* Moſes *vpon mount Sinay?*

Anſ. He went to receiue the Law.

Qu. *How was the Law giuen?*

Anſ. In thunder and lightening, cha. 19, 16.

Qu. *Why was it giuen with ſuch terror?*

Anſwer. That the people might the more reuerence him that gaue it.

Queſt. *What is required of the people before*

before they come to receiue the Law?

An. Two things, chap. 19. 10. 11.

Qu *VVhich be they?*

An. To sanctifie themselues for foure daues space, and not to touch the skirts of the mountaine.

Que. *VVhat doe we learne by those two things?*

Ans. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets than wee are limited.

Qu. *What is generally commanded by the Law?*

An. That wee should loue God with all our soules, and our neighbour as our selfe.

Qu. *What is particularly forbidden by the law?*

An. Murder, cursing, especially our parents, chap. 21. 17. Crueltie towards seruants, cha. 21. 27. Not to do hurt but to make satisfaction, cha. 22. 1. 16. Fornication, chap. 22. 16. Witchcraft, buggarie, or carnall copulation with beastes, chap. 22. 19. Idolatry, chap. 22. 20. Oppression against widdow or stranger, ver. 21. 22. All kinde of vsurie, cha. 22. 2[illegible] All rayling and euill speaking, especially against Magistrates, because they speak against

againſt them is to ſpeake againſt God, chap. 22,28. All falſhood, chapter. 23,2. All vnlawfull detaining of our neighbours goods. chap. 23. 3. All taking of bribes, cha. 23. 8. All periury, and whatſoeuer elſe may in fect the ſoule or offend God.

Queſt. *What is the reward of theſe ſinnes?*

Anſ. Death.

Queſt. *Such as were pardonable, how were they plagued?*

Anſ. By offering ſacrifice.

Queſt. *What doctrine doe we learne by the ſacrifices of the Iewes?*

Anſ. Foure points of doctrine.

Qu. *Which be they?*

Anſwer. Firſt their thankefulneſſe, to ſhew all they had came from God: Secondly, their obedience, to ſhew they were willing to obey God: Thirdly, their humilitie, to ſignifie that what was done to the thing offered the offerer had deſerued; Fourthly, their hope to ſhewe their ſacrifices did figure the death of Chriſt whereby their paſſage into Paradiſe, from whence they were expulſt, might be opened to them againe.

Qu. *Are ſuch Sacrifices to bee vſed of Chriſtians?*

Anſ. No.

Qu. *Why?*

Anſ. Becauſe they are aboliſhed by the death of Chriſt, an all-ſufficient ſacrifice.

Queſt. *What elſe doe we learne in this booke of Exodus?*

Anſ: Two things.

Qu. *Which be they?*

Anſ. The election of Magiſtrates, and the order God ſet in his Church.

Qu. *What kind of men ought Magiſtrates to be?*

Anſ. They ought to be adorned with foure ſpeciall graces.

Qu. *Which be they?*

Anſ. Courage, feare of God, iuſtice, and a mind free from couetouſneſſe, chap. 18, 21.

Queſt. *How muſt they adminiſter iuſtice?*

Anſw. To all perſons, and at all times.

Qu. *Whom did God chooſe for his ſeruice in the Temple?*

Anſw. The Leuites.

Qu. *What kind of men muſt thoſe be?*

Anſ. Such as haue imprinted vpo their breaſts knowledge and holineſſe

cha

chap.28,verſe 30.

Queſt. *Whoſe gift is the knowledge of handy-crafts?*

Anſ. The gift of God.

Qu. *Why?*

Anſ. Becauſe he firſt taught them.

Qu *To whom?*

Anſ. To *Bezaleel* and *Aholiab.*

Qu. *To what end did he teach them?*

Anſ. For the furniſhing of the temple.

Qu. *Who prouided them ſtuffe for to worke vpon?*

Anſ. The people.

Qu. *In what manner?*

An. In ſuch abundance as *Moſes* commanded them to leaue off.

Qu. *What doe we learne by that?*

An. A willingneſſe to ſerue God with ur temporall goods.chap. 36,6.

Qu. *With whom did Iſrael fight their ſt battell after they came into the wilderneſſe?*

Anſ. With the Amalekites.

Qu. *How long did they preuaile?*

Anſw. So long as *Moſes* held vp his nds and prayed, but when hee let em fall the *Amalekites* preuailed,cha. ,11.

Qu. *What doth that teach vs?*

Anſ. Two things.

Qu. *Which be they?*

Anſ. The effect of prayer, and that wee ought not to faint in prayer, leaſt with the falling of our hands, wee faile in our requeſt.

The end of Exodus.

LEVITICVS.

Chap. 1. to the laſt.

Queſtion.

WHat is ſet downe in this Booke?

Anſ. The dutie of the Leuites: and therefore it is called *Leuiticus.*

Qu. *What was their chiefeſt dutie?*

Anſ. To ſacrifice.

Queſt. *How many circumſtances were they to obſerue?*

Anſ. Foure.

Qu. *Which be they?*

Anſ. The manner how, the matter what, the perſon whom, and the place where.

Qu. *What did the Iſraelites ſacrifice?*

Anſ. Either things hauing life, as bullockes, lambes, ſheepe, &c. or things

without

without life, as oyle, fine flowers, wafers &c.

Qu. *For whom did they sacrifice?*

Anſ. For themſelues and others.

Qu. *Where?*

Anſ. In the Temple.

Qu. *In what manner?*

Anſ. As God hath ſet down from the 1 of Leuiticus to the 19.

Qu. *What is the Chriſtian Sacrifice?*

Anſ. Prayer and thankſgiuing.

Qu. *In how many points doth the Iſraelites and the Chriſtians ſacrifice agree?*

Anſ. In ſixe.

Qu. *Which is the firſt?*

Anſ. As theirs was ſeaſoned with ſalt, ſo ours muſt be ſeaſoned with the truth of a good conſcience.

Qu. *What is the ſecond?*

Anſ. As theirs was brought to the Prieſts, ſo ours muſt bee preſented to God.

Qu. *What is the third?*

Anſ. As theirs was ſlaine, ſo when we ſacrifice, wee muſt kill our lewd affections.

Qu. *What is the fourth?*

Anſ. As theirs was waſht with water, ſo ours muſt be waſht with the teares of repentance.

Qu. *What is the fift?*

Anſ. As theirs was without blemiſh, ſo ours muſt be without hypocriſie.

Qu. *What is the ſixt?*

Anſ. As theirs was inkindled with fire ſo ours muſt be with zeale.

Qu. *Whence had they al theſe inſtructions?*

Anſ. From the mouth of God.

Qu. *What was Gods meaning therein?*

Anſ. To ſhew that he would be ſerued as hee himſelfe appoynted, and not after the inuention of men.

Qu. *Did none breake that ordinance?*

Anſ. Yes.

Qu. *Who were they?*

Anſ. *Nadab* and *Abihu*. chap. 10. 1.

Qu. *How did they breake it?*

Anſ. By offering with ſtrange fire.

Qu. *How were they puniſhed?*

A: Fire from heauen conſumed them.

Qu. *Of how many ſorts were the lawes which God preſcribed the houſe of Iſrael?*

Anſ. Of two ſorts.

Qu. *Which be they?*

Anſ. Ceremoniall and morall.

Qu. *Which call you the Ceremoniall Lawes?*

Anſw. Such as were obſerued in offering ſacrifices, and diſcerning things cleane

cleane from vnclean, and the causes therof, set down from the chap. 2. to. 19.

Qu. *Which call you morall?*

An. Such as concern integritie of manners.

Qu. *How many are they as they are set downe in chap. 19*

Ans. Seauenteene.

Qu. *Which be they?*

Ans. To honour our parents, Verse. 3. To serue God freely, and not by compulsion, verse. 5. In time of plentie to remember the poore, as in harueſt not to reape euery corne of the field, nor gather the gleanings, nor all the grapes of the vine-yard, but to leaue some for the poore. v. 9. 13. Not to detaine the workmans hire till morning. v. 13. To eschew all theft, falshood, and lying. ver. 11. All swearing and blaspheming. v. 12. All mischieuous practises, which wee presume wee may doe vndiscouered, as to curse the deafe, lay a stumbling blocke before the blinde, ver. 14. Not to fauour the poore, nor honour the person of the mightie, verse. 15. All iniustice, ver. 15. All carrying of tales and conspiracie against our neighbours. verse. 16. All hypocrisie, as wee must not hate our brother in heart, and sooth him to his

face, v. 17. All reuenge, v. 18. All seeking after Witches and Coniurers. All obseruation of daies and times, verse 26. All false weights and measures, vers. 35 All incest, vers. 6. Not to offer our children to *Moloch*.

Qu. *What is that Moloch?*

Ans. An idoll of the Ammonites.

Qu. *Describe him?*

Ans. Hee was great of stature, and hollow within, hauing seuen places of receit: the first was for meale that was offered, the second for doues, the third for a sheepe, the fourth for a ramme, the fift for a calfe, the fixt for an oxe, the seuenth for a child.

Qu. *What may be vnderstood by those seuen bellies of the Idoll.*

Ans. The seauen deadly sinnes, and as the Israelites were forbidden to suffer their children to be deuoured of this monster: so all parents must beware least through their negligence, their children be made a sacrifice for the seauen deadly sinnes.

Qu. *How is that?*

Ans. They must not winke at their follies, but giue them correction for their faults.

Quest. *How did* Moses *conclude this*

Booke

booke of Leuiticus?

Anſ. With a bleſſing and a curſe: with a bleſſing, if they keepe theſe commaundements, and with a curſe if they doe breake them.

Qu. *What is the fruit of the bleſſing?*

Anſ. Peace, plentie, victory. chap. 26. 4. 5. 6. 7.

Qu. *What is the fruit of the curſe?*

Anſ. Scarcitie, famine, ſickneſſe, ſeruitude, war, chap. 26. 16. to the 26. verſe.

Qu. *How many feaſts did the Iſraelites obſerue?*

Anſ. Seuen.

Qu. *Which be they?*

Anſ Firſt, the Sabaoth: ſecondly, the Paſſeouer: thirdly, the feaſt of vnleuened bread: fourthly, of the firſt fruits: fiftly, of Whitſontide: ſixtly, of trumpets: ſeuenthly, of Tabernacles.

Qu. *Why were theſe feaſts ordayned?*

Anſ. Not to gluttonize, cheriſh ſloth, or immodeſt mirth, but to glorifie God. for his ſeuerall bleſſings.

The end of Leuiticus.

NVMERI.

Question.

WHat is done in this Booke?

Anſ. The children of Iſrael are numbred.

Qu. *To what end?*

Anſ. For three cauſes.

Qu. *Which be they?*

Anſ. Firſt, for a collection toward the building of the Temple, Secondly for appointing Captaines and Leaders ouer euerie family, chap. 2. Thirdly for a diuiſion of the land of *Canaan* amongſt the tribes.

Q. *Is ther any thing to be learn'd herby?*

Anſwer. Order and Gouernment that ought to be in euery common wealth.

Qu. *Whom did they appoint their chiefe guide?*

Anſ. God.

Qu. *Where doth that appeare?*

Anſ. In the Chapter.

Qu. *How?*

Anſ. In that they neuer iourneyed, but when they ſaw the cloud riſe from the Tabernacle, nor euer pitcht their tents but where it ſtayed, cha. 9. 17. 19.

Queſt.

Qu. *And wherefore was this?*

Anſ. For two cauſes.

Qu. *Which be they?*

An. Firſt that they might (as al Gods people ought to doe) continually waite vpon the Lord, and haue their eyes lifted vp toward heauen: Secondly, to be alwayes in readines, becauſe they knew not at what houre the Lord would riſe.

Qu. *What doth that teach vs to doe?*

Anſ. At euery minute to be in readineſſe for death, becauſe the houre thereof is vncertaine.

Qu. *Alwaies when they did ſet forward on their iourney, what was Moſes cuſtome?*

Anſ. To pray, chap. 35.

Qu. *How?*

Anſ. Lord riſe vp, and let thine enimies be ſcattered.

Qu. *And when they reſted, what did hee?*

Anſ. Prayed likewiſe.

Qu. *In what manner?*

Anſ. O Lord returne to the many thouſands of Iſrael, chap. 10. 36.

Qu. *What doctrine haue we by that?*

Anſ Euer when we ſet forward vpon any iourney or beginne any worke, to pray:

pray; and when we reſt or make an end to doe the like, that our ſpeed may bee the better.

Queſt. *How many waies did God ſhew himſelfe gracious to the Iſraelites in this booke?*

Anſ. Foure manner of wayes.

Qu. *Which be they?*

Anſ. Firſt, in being ſtill their guide, Secondly, in feeding them with Manna, as he had begun. Thirdly, in being mercifull toward them when they repented: Fourthly, in giuing thē victory ouer nine ſeuerall Princes.

Qu. *Which be they?*

Anſ. *Aaron* king of the South Canaanites: *Og* king of Baſhan; *Sehon* king of Amorites: *Balac* king of Moab: *Eui*, *Bopkem*, *Zur*, *Hur*, and *Reba* king of Midian.

Qu. *What was their ſpoyle they tooke in the ouerthrow of the king of Midian?*

Anſ. Six hundred ſeauenty and fiue thouſand ſheepe, ſeauenty two thouſand beeues, ſixty one thouſand aſſes, thirty two thouſand virgins priſoners, beſides ſiluer, gold, tinne, braſſe and lead, chap. 31.

Q. *What was the ſlaughter they made?*

Anſ. They put both man, woman and childe

child to the ſword, except thoſe virgins aboue named.

Qu. *What was the cauſe they did ſo?*

Anſ. The commandement of God.

Qu. *Why was God ſo ſeuere againſt them?*

Anſ. By reaſon king *Balac* when he ſaw his owne force too weake to diſgorge his malice vpon the Iſraelites, and that the Prophet *Balaam* (contrarie to his expectation) in ſtead of curſing did bleſſe them, hee fell to another practiſe.

Qu. *What was that?*

Anſ. By the counſaile of *Balaam*, he ſought to bring them in diſpleaſure with their God, and ſo to haue them cut off.

Qu. *How did he compaſſe that?*

Anſ. By flattery.

Qu, *In what manner?*

Anſ. He ſent *Midianiſh* women vnto them, who by their allurements enticed them to fornication and idolatry.

Qu. *What doe we learne by this?*

Anſ. That the wicked will leaue no meanes vnpractiſed for the deſtruction of the godly.

Qu. *Was God wrath with the Iſraelites then for theſe ſinnes?*

Anſ.

Anſ. So grieuouſly that God commanded the offenders to be hanged, and ſmote with the plague twenty foure thouſand, chap. 25, 9, 5.

Qu. *Who redeemed this plague?*

Anſ. The zeale of *Phinehas*, that ſlue *Zimri* and *Cozbi*. in the act of fornication, chap. 25, 8.

Qu. *What doe wee learne by the whole circumſtance?*

Anſ. That God though he plague his people when they ſinne, yet hee will ten times more plague them that were the cauſe of their ſinne, as may appeare by his wrath extended vpon the Midianites.

Qu. *Were the Iſraelites thankefull for the gracious care which GOD had ouer them?*

Anſ. No, they were rebellious and vnthankefull.

Qu. *How many ſins (by their example) doe we learne to beware of in this Booke; beſide thoſe two ſinnes afore ſpoken of, Fornication and Idolatry?*

Anſ. Foure other.

Qu. *Which be they?*

Anſ. Murmuring againſt God, diſtruſt in his promiſes, breach of his Sabboth: & rebellion againſt his magiſtrates

Qu.

Queſt. *How many times did they murmure?*

Anſ. Foure times.

Qu *When firſt?*

Anſ. Three dayes after they departed from *Sinai*

Qu. *How were they puniſhed?*

Anſ. The Lord conſumed with fire the vtmoſt part of the hoſt, chap. 11. 1.

Queſt. *How the ſecond time?*

Anſ. They were weary of *Manna*, and luſted after fleſh.

Qu. *How were they puniſhed?*

Anſ. They had fleſh while they ſurfeted, and their ſurfet brought a greeuous plague vpon them, inſomuch as they died with meate in their mouthes. chap. 11, 20, 33.

Queſt. *How the third time?*

Anſ. For water.

Qu. *Where?*

Anſ. At *Kadeſh* in the deſert of *Zin*, chap. 20.

Qu. *How the fourth time?*

Anſ. For bread and water.

Qu. *How were they puniſhed?*

Anſw. God ſent fiery Serpents that ſtung them to death, chap. 21, 6.

Qu. *What cauſed the mercy of God at all times to put an end to their puniſhment?*

Anſ.

Anſ. Two things.

Qu. *Which be they?*

Anſ. Their owne repentance firſt, & then the prayer of *Moſes.*

Qu. *How was this plague of fiery Serpents remedied?*

An. God commaunded *Moſes* to make a braſen Serpent, and hang it vpon a croſſe, and whoſoeuer (being ſtung) looke vp to it, was cured.

Qu. *What was this a figure of?*

An. The vertue of Chriſt, who hanging vpon the Croſſe is a ſoueraigne medicine for the ſickneſſe of our ſoules if wee looke vp to him with the eyes of faith.

Qu. *How did they diſtruſt Gods promiſe?*

Anſ. In being come to the Land of Canaan and deſiring to goe backe to Ægypt, or to bee buried in the wildernesſe.

Qu. *What was the ground of that deſire?*

Anſ. Their faintneſſe of heart.

Qu. *Wherein?*

Anſw. In that, though God had diuers times before ſworne, to giue them the Land of Canaan for an euerlaſting inheritance, yet they feared to goe forward

forward, when they heard the land was inhabited with Giants.

Queſt. *Of whom did they heare that newes?*

Anſ. Of the ſpies that were ſent to ſearch the land and bring of the fruit chap. 13, 34.

Qu. *Who encouraged the people againſt this feare?*

Anſ. Caleb, and *Ioſhua*.

Qu. *What would the people haue done to them for croſſing their humour?*

Anſ. Haue ſtoned them to death.

Queſtion. *How did God puniſh this diſtruſt?*

Anſwer. Hee would haue quite deſtroyed them, but for the prayer of *Moſes?*

Queſtion. *How did hee then pacifie his wrath?*

Anſwer. Euen with the iudgement of their owne mouthes.

Queſt. *How was that?*

Anſ. As they deſired rather to be buried in the wilderneſſe then to enter into the land of Promiſe, euen ſo it came to paſſe, for all that then liued from 20. yeares old and vpward died, and were buried in the wilderneſſe, excepting *Caleb* and *Ioſhua*.

Qu.

Qu. *What was the reason that the like punishment fell vpon Moses?*

Ans. For his distrust to, as appeares chap. 11. 13. and chap. 20. 10.

Qu. *What doe we learne by that?*

Ans. That no man is so righteous but he may fall.

Qu. *By whom was the Saboth broke?*

Ans. By an old man.

Qu. *Wherein?*

Ans. In gathering stickes to make him fire. chap. 15. 32. 36.

Qu. *How was he punished?*

Ans. He was stoned to death.

Qu. *What may wee learne by this?*

Ans. If God were so seuere for gathering a few stickes on the Sabaoth, hee will be farre more seuere to such as prophane his Saboth by swearing, drinking, gaming, whooring, and other lewd exercises.

Qu. *How many times did Israel murmure and rebell onely against Gods Magistrates?*

Ans. Twice.

Qu. *Who were the first that rebelled.*

Ans. *Miriam* and *Aaron.*

Qu. *Against whom?*

Ans. Against *Moses.*

Qu. *What was the punishment?*

Ans.

Anſ. Miriam, was ſtrucken with a leproſie.

Qu. *How was ſhe cured?*

Anſ. By the prayer of *Moſes.*

Qu. *What learne we by that?*

An. The vertue of meekeneſſe to pray for our enimies as *Moſes* did. chap. 12. 13.

Qu. *Who rebelled the ſecond time?*

Anſ. Korah, Dathan, Abiram, and their accomplices.

Qu. *What was their rebellion?*

An. They vſurped vpon the Prieſts office, and compared for worthineſſe with *Moſes* and *Aaron.*

Qu. *What became of them?*

Anſ. The earth opened and ſwallowed them vp aliue. chap. 16. 31. 32.

Qu. *How did God puniſh the people that tooke their parts after their death?*

Anſ. Fourteene thouſand and ſeauen hundred dyed of the peſtilence.

Qu. *How did he yet further convict their rebellion?*

Anſ. By prouing the houſe of *Leui* onely choſen for the prieſt-hood.

Qu. *How?*

An. By a miracle.

Qu. *In what manner?*

An. Aarons rod, amongſt the twelue

that

that were put into the Tabernacle for the twelue Tribes of Israel, did blossom and beare ripe Almonds.

Qu. *What is the inference of this example?*

Ans. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu. *How many wayes is a man subiect to sinne?*

Ans. Two manner of wayes.

Qu. *Which be they?*

Ans. Of Ignorance or Presumption.

Qu. *What deserueth the first?*

Ans. Fauour.

Qu. *What the second?*

Ans. Death. chap. 15 27. 30.

Quest. *By how many witnesses ought a man (by the law of God) to be conuicted in a case touching a mans life?*

Ans. By two, and not vnder. chap. 35. 30.

Qu. *How long did God lead the Israelites to and fro in the Wildernesse?*

Ans. Forty yeares.

Quest. *Why did he detaine them so long from their promised happinesse?*

Ans. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings

to

to make them learne onely to truſt in him, and ſo in the end to appeare worthy heires of ſo beſſed an inheritance.

The end of Numeri.

DEVTERONOMIE.

Queſtion.

W*Hat is contained in this Booke of Deuteronomie?*

Anſ. Another repetition of the law.

Qu. *Why?*

A. Becauſe they were dead to whom the law was firſt giuen.

Qu. *How many things were they to obſerue in reading the law?*

Anſ. Two things.

Qu. *Which be they?*

Anſ. Firſt, neither to adde to it nor take from it, chap. 4. 2. Secondly, not only to learn it themſelues, but to teach it alſo to their poſteritie, chap. 4. 9.

Qu. *In what manner did God admoniſh this new generation to be carefull of his law?*

An

Answer. By the remembrance of two things.

Qu. *Which be they?*

An. The ingratitude of their Fathers, who had prouoked his wrath, and were dead: and the wonderfull miracles and victories which he had brought to passe amongst them, to assure them of his loue and protection.

Que. *Amongst the rest, which is one of the speciall fauours God bestowed vpon them, mentioned in this booke?*

Ans. That in fortie yeares space, the garments of their Forefathers neuer waxed old, chap 8.4.

Qu. *How doth hee encourage them not to be afraide to enter into the land of* Canaan?

Ans. Three manner of waies.

Qu. *Which be they?*

Answ. First, in that hee was God, and would be true of his promise: for he had sworne they should possesse it: Secondly, by telling them it was a most pleasant, rich, and fruitfull country. cha. 8.7.8.9. Thirdly, by assuring them of all assistance, yea, the very hornets and flies of the ayre should fight for them. chap. 7.20.

Quest. *Of how many things doth God counsaile*

counſaile them to beware, when they are once ſetled in Canaan?

Anſ. Of three things.

Qu. *Which be they?*

Anſ. Vnthankfulneſſe, preſumption, and lacke of charitie.

Queſt. *How did he ſhew they might bee vnthankfull?*

Anſw. By enioying the fruits of the land and not prayſing his name for them, chap. 8, 10.

Qu *How preſumptuous?*

Anſw. By attributing the glory thereof to their own ſtrength and not to the free mercy of God, chap. 8, 17.

Qu. *How vncharitable?*

Anſ. In hauing abundance, and ſhutting vp their hands againſt the pouertie of their brother, chap. 15, 7, 8. A ſinne too common in theſe dayes.

Qu. *What other vices doth hee forbid?*

Anſ. Forſaking of Gods ſeruice for the loue of any friend be hee neuer ſo deere, chap. 13, 6. The impouerifhing of Gods miniſters, chapter 12, 19. Confuſion of Sexe, as a man to weare womans apparell, or a woman, mans. chapter, 22, 5. Detayning any thing of others which wee find, chap. 22. 12, 3. All manner of crueltie, euen

toward

toward bruit beasts, chap. 22. verse. 6. All doubleneſſe of heart, hanging betweene two Religions, figured vnto vs by the garment of linſie wolſie, chapter 21,10,25. All violating of virginitie, chap. 22,25. All bearing of falſe witneſſe, cha. 19,16. All employing of euill gotten goods in the ſeruice of God, as ſuch as thinke they may bee charitable with money gotten by theft, vſurie, or whooredome, chap. 23,18. The takeing of any thing to gage whereby our neighbour gets his liuing, chapter 24, 6. All partialitie, as not to puniſh one for the ſinne of another, chap. 24. 16. All ſecuritie and flattering of a mans ſelfe in his owne ſinne, chap. 19. verſe. 20,21.

Qu. *If they did, or if we doe offend in any of theſe ſinnes, how will God execute his iudgement vpon vs?*

Anſ. Without reſpect of perſons, ch. 10,17.

Queſt. *What may wee pretend for an excuſe, if wee be found guilty of any of theſe ſinnes?*

Anſ. Nothing.

Qu. *Not ignorance?*

Anſ. No.

Qu. *Why?*

Anſ.

Answ. Because wee are (as the Israelites were) dayly admonished of them by the Ministers of Gods word, chap. 11.

Quest. *Did Moses neuer enter into the land of Canaan?*

Ans. No, onely hee had a sight of it, and then died.

Quest. *What was the reason?*

Answ. His sinne of distrust in Gods power, committed at the waters of Meribah.

Qu. *What may we learne generally by his whole life?*

Ans. Sixe vertues, for that one vice before remembred.

Qu. *Which be they?*

An. First, boldnes in his calling, that feared not to speake to *Pharaoh*. Secondly, meekenesse against wrong, that was not moued at any despightfull words giuen by the Israelites: Thirdly, patience against trauaile, that did not onely guide the Israelites in their iourneyes, but at all times decided their causes: Fourthly, zeale in Gods glorie, for the aduancement of vertue and repressing of vice. Fiftly, loue to his brethren, to spend his life for them, rather than they should miscarrie:

sixtly, faith in his end, not enuying that hee might not enter into the Land of Promise: considering by death hee was inuested with a greater patrimonie, the kingdome of heauen.

The end of Deuteronomie.

IOSHVA.

Question.

WHo *succeeded* Moses?

Ans. Ioshua.

Qu. *By whose appointment?*

Ans. By Gods.

Qu. *What was his charge?*

Ans. Two-fold, to keepe the law of God, and to bring Israel out of the wildernesse into Canaan.

Qu. *What especiall vertues had he?*

Ans. Three.

Qu. *Which be they?*

Ans. Faith, wisedome, Courage, such as all good Gouernours ought to haue.

Qu. *How did he shew his faith?*

Ans. By beleeuing Gods promises.

Qu. *How his wisedome?*

Ans. In gouerning discreetly.

Qu. *How his courage?*

Ans.

Anſ. In leading on the people without dread of their enimies.

Qu *How doth God here encourage the people?*

Anſ. Three manner of wayes.

Qu. *Which be they?*

Anſ. Firſt, in renewing his former promiſe and telling them they ſhould diuide the land for an inheritance, cha. 1.6. Secondly, in giuing them a captaine endued with the ſpirit of *Moſes*, and able to be their conductor, cha. 1.5. and thirdly, by aſſuring them hee would caſt a faintneſſe of heart vpon their enimies, chap. 2.11.

Qu. *How were the people confirmed, that Ioſhua had the ſpirit of* Moſes?

Anſ. By two miracles that he did.

Qu. *Which is the firſt?*

An. His diuiding the waters of Iordan and the whole hoſtes paſſing ouer dryſhod. chap. 3.19.17.

Qu. *Which is the ſecond?*

An. He cauſed the Sunne and Moone to ſtand ſtill in the firmament, chap. 10. 13.

Qu. *How?*

Anſ. By prayer.

Queſt. *What learne you by that?*

Anſ. Two things.

Qu. *Which be they?*

Ans. The effect of prayer and the obedience of all creatures for the glorifying of God.

Quest. *How was God glorified by that miracle?*

Ans. Ioshua by that meanes had a longer time of day-light, for the vanquishing of Gods enimies.

Quest. *Were none of the Tribes placed on this side Iordan?*

Ans. Yes.

Qu. *How many?*

Ans. Two and a halfe.

Qu. *Which be they?*

Ans. Reuben, Gad, and the halfe tribe of *Manasseh.*

Qu. *Did they sit downe in peace, and suffer their brethren to goe to warre?*

Ans. No, they shewed more brotherly loue.

Qu. *How was that?*

Ans. They left their wiues, children, and cattell in the possessions which were allotted them, and themselues armed went formost, and would take no rest, til their brethren of the other tribes were likewise planted aswell as they. chap. 1, 16.

Qu. *When they had passed* Iordan, *how*

did Ioshua *shew himselfe thankefull to God for so great a miracle?*

Ans. By setting vp a memoriall of his power.

Qu. *What was that?*

Ans. Twelue stones, for the twelue Tribes of Israel.

Qu. *For what purpose did he so?*

Ans. For two causes.

Qu. *Which be they?*

Ans. First, that such a remembrance of Gods mighty power might serue for a further condemnation to his enimies: and secondly, that his seruants, might the more reuerence him, chapter 43, 20.

Qu. *Which was the first city they meant to conquer?*

Ans. Iericho.

Qu. *Did they rashly goe and besiege it, as proudly presuming that howsoeuer or whatsoeuer they did God would be with them?*

Ans. No, like discreet Souldiers, they vsed three things.

Qu. *Which were they?*

Ans. Deliberation, consultation, and sanctification.

Qu. *How deliberation?*

Ans. They tooke time.

Qu. *How consultation?*

Answ. Two manner of wayes, they sate in counsell amongst themselues, and submitted their counsell to the direction of God.

Qu. *How sanctification?*

Answer. Two manner of wayes, by prayer and fasting.

Qu. *When they had taken counsell what did they?*

Answ. Sent spies to know the state of their enimies.

Qu. *What danger were they in?*

Anſ. Of death.

Queſt. *By whom?*

Anſ. By the King.

Qu. *Who saued their liues?*

Answ. A woman harlot?

Qu. *How?*

Anſ. By hiding them in the toppe of her houſe, when the King made ſearch for them, chap. 2. 6.

Queſt. *What mooued her to doe ſo?*

Anſ. The fame which ſhe heard of the workes of God.

Qu. *How did the Iſraelites requite the kindneſſe?*

Anſ. They ſaued her, her father, mother, children, and all they had.

Qu. *Did they ſhew this mercy of their*

owne accord?

Anſ. No, but by the inſtinct of Gods ſpirit.

Anſ. What doe we learne thereby?

Anſw. That God will not the death of ſinners if they repent.

Qu. *How was the Cittie wonne?*

Anſ. The walles fell downe by the power of God, and then *Ioſhua* entred. chap. 6, 20.

Qu. *How were the Iſraelites commanded to eſteeme of the Citie, and all that was in it?*

Anſ. As a thing execrable and accurſed, chap. 6, 17.

Qu. *Was nothing reſerued?*

Anſ. Yes, ſilver, gold, veſſels of braſſe, and yron.

Queſtion. *What was to be done with them?*

Anſ. They were to be conſecrated to the Lords vſe, chap. 6, 19.

Qu. *How were they to be conſecrated?*

Anſ. By being molten, and the propertie of them altered.

Qu. *What ſinne was here committed?*

Anſ. Theft.

Qu. *Who committed it?*

Anſ. Achan?

Qu. *How?*

Ans. He kept a Babyloniſh garment, two hundred ſhekels of ſilver, and a wedge of gold of fiftie ſhekels weight, which hee had in his Tent, to ſerue for his owne priuate vſe, chap. 7, 21.

Qu. *What was their fortune after the committing of this ſin?*

Ans. Their good ſucceſſe was turned into bad, ſuch is alwaies the fruit of wickedneſſe.

Queſt. *How did that appeare?*

Anſ. When three thouſand Iſraelites were ſent againſt *Ay*, the Inhabitants thereof put them to flight, and ſlew 36. of them, chap. 7, 5.

Queſt. *How were they cleared of this ſinne?*

Ans. By deſtroying *Achan*, his family, and all he had, ch. 7 24.

Qu. *How did the Gibeonites purchaſe a league of friendſhip with* Ioshua?

Ans. By diſſimulation.

Qu. *In what manner?*

Anſ. Comming vnto him in ragged clothes and old ſhooes, as though they had worne out their apparell, by iourneying from ſome farre countrey.

Qu. *How did* Ioshua *reward their diſſimulation?*

Ans. He ſuffered them to liue, becauſe

of his promise, but hee condemned them for euer to be drudge to the congregation, to hew wood, and draw water, chap. 9, 11.

Qu. *How many kingdomes did* Ioshua *subdue?*

Ans. Thirty and one.

Qu. *What mercies did he shew in all his victories?*

Ans. None at all, he destroyed euery soule, chap. 10, 40.

Qu. *What moued him thereunto?*

Ans. The commaundement of God.

Qu. *What is signified by that?*

Ans. That wickednesse must be quite rooted out, where God meanes to bee serued.

Qu *Were the Israelites now in quiet possession of* Canaan?

Ans. They were, chap. 21. 14.

Qu. *What doth that shew?*

Ans. The full performance of Gods promise.

Quest. *What vertue doe we learne from the Israelites after their victories?*

Ans. Two.

Quest. *Which be they?*

Answ. Thanksgiuing and brotherly vnitie.

Qu. *How were they thankefull?*

Answ. In protesting to serue and obey God for his benefites bestowed vpon them, chap. 24, 24.

Quest. *How did they shew brotherly vnity?*

Ans. In equall diuision of their portions without strife or contention.

Qu. *How did* Ioshua *die?*

Ans. Like a vertuous man.

Quest. *How was that?*

Ans. Rehearsing the mercies of God, and exhorting the people to feare him chap. 24.

The end of Ioshua.

IVDGES.

Question.

WHat *Gouernours had the people after* Ioshua?

Answ. Iudges.

Quest. *Why were they called Iudges?*

Ans. Because they did execute Gods iudgements vpon their enimies.

Qu. *Had they many enimies after the death of* Ioshua?

Ans. Yes.

Quest. *What was the cause?*

Ans.

Anſ. Their ſinnes.

Qu. *What was their generall ſinne?*

Anſ. Diſobedience.

Qu. *How did that ſpread?*

Anſ. Into three branches.

Qu. *Which be they?*

An. Vaine pittie, Idolatry, and ingratitude.

Qu. *How were they vainly pittifull?*

Anſ. In making league with the Canaanites whom they ought to haue caſt out, chap. 1.

Qu. *How were they Idolaters?*

Anſ. In worſhipping Idols, cha. 2. 11.

Qu. *How vngratefull?*

Anſ. In being made owners of Cities which they built not and vineyards that they planted not they forgot to glorifie their giuer.

Qu *What were their generall puniſhments for their ſins?*

Anſw. As the Lord had ſaide before, thoſe people whom they ſaued became goades to their ſides and thornes in their eyes.

Qu. *What is the meaning of that?*

Anſ. They continually vexed them with warre.

Queſt. *Wherefore did the Lord ſuffer that?*

Anſ.

Anſ. To ſift and prooue them as hee alwaies will doe ſuch as he loueth.

Qu. *Did the Lord then ſtill loue them, conſidering how they had prouoked him by their former wickedneſſe?*

Anſ. He did.

Qu. *What doth that ſhew?*

Anſ. The vnſpeakable mercy of God toward his Church.

Qu. *What was the generall vertue that purchaſed his mercy toward them?*

Anſ. Repentance, they cried and he heard their groanings, ch. 2. 18.

Qu. *Wherein was his mercy expreſt?*

Anſ. In ſending them deliuerers.

Qu. *How many were they?*

Anſ. Sixteene.

Qu. *Rehearſe their names?*

An. Othniel, Ehud, Shamgar, Debo-rah, Barak, Gedeon, Abimelech, Tola, Iaer, Iphtaph, Ibſan, Eton, Abdon, Sampſon, Eli, and Samuel.

Qu. *What were the particular ſinnes of the Iſraelites?*

Anſ. In *Abimelech* three.

Qu. *Which be they?*

A. Ambition, tyrannie, and deſpaire.

Qu. *How was he ambitious?*

Anſ. He vſurped the kingdome after his father *Gedeons* death, chap. 9, 1.

Qu.

Qu. *How did* Iotham *his yongeſt brothers reproue him for his ambition?*

Anſ. By the example of trees, wherein he ſhewes that thoſe of leaſt deſert are alwayes moſt aſpiring, chapter 9. verſe 8.

Qu. *How was* Abimelech *tyrannous?*

Anſw. In murdering ſeuentie of his owne brothers, for the ſecuring of his owne eſtate, chap. 9, 5.

Qu. *Wherein was he deſperate?*

Anſ. In cauſing his Page to kill him in his extremity, chap. 9, 15.

Qu. *What was the puniſhment of God firſt laid vpon him before this happened?*

Anſw. That as hee had liued a ſtrange life, ſo God gaue him his deaths wound as ſtrangely.

Qu. *How was that?*

Anſ. A woman with a peece of milſtone almoſt knockt out his braine.

Qu. *Where?*

An. At the towet in Tebez, ch. 9, 53.

Qu. *What ſin elſe raigned particularly in the people?*

Qu. In *Sampſon*, luſt: in *Iphtaph*, temeritie or raſhneſſe: in a *Leuite*, loue of vanitie: In the men of *Beniamin*, the rape of a woman: in the *Ephraimites* enuie.

Qu.

Queſt. *Toward whom was Sampſon luſtfull?*

Anſ. Toward *Dalilah* a wicked woman, chap. 16, 4.

Qu. *How was he puniſhed?*

Anſ. He loſt Gods excellent gifts, and became ſlaue to his enimies, chapter. 16, 19, 21.

Qu. *How was Iphtaph guilty?*

Anſw. In making a raſh vow and performing it.

Qu. *How was he puniſhed?*

Anſ. Through his owne folly, he became childleſſe.

Qu. *How was the Leuite guilty?*

Anſ. In forſaking the ſeruice of God to ſupply the wants of his bodie.

Qu. *How was that?*

Anſ. He was content to ſerue in the Temple of Idols for meate, drinke, and apparell, chap. 17, 10, 11.

Qu. *What was his puniſhment?*

A. He was taken priſoner by the men of *Dan*, chap 18. 17.

Queſt. *How was the Tribe of Beniamin guilty?*

Anſ. For the rauiſhing of a Leuites wife.

Queſt. *What was their puniſhment?*

Anſwer. All the other Tribes roſe vp againſt

againſt them, raced their Citie, and ſlew all their men but ſix hundred that fled into the wilderneſſe, chapter 20, 49.47.

Queſt. *How were the Ephraimites enuious?*

Anſ. They repined at the great victorie which *Iphtaph* had obtained againſt the Ammonites.

Queſt. *How were they puniſhed?*

Anſw. Iphtaph ſlew of them two and forty thouſand, chap. 12, 6.

Qu. *What particular vices were there, in the people of other nations?*

Anſ. In *Adonibezek* a *Cananite*, inhumane crueltie, chap. 1. 7. In the men of *Succoth* and *Penuel*, churliſh behauiour towards ſouldiers, chap. 8. 6. 8. Deriſion in the Philiſtines againſt *Sampſon*.

Qu. *How was Adonibezek cruell?*

Anſ. He did cut off the thumbs of the hands and feet of ſeuentie Kings, and made them gather crums vnderneath his table.

Qu. *What was his puniſhment?*

Anſ. That meaſure which he had offered others, was layd vpon himſelfe: the Iſraelites, when they tooke him vſed him in the ſame manner, chap. 1, 7.

Qu.

Qu. *How were the men of* Succoth, *and* Penuel *churlish to souldiers?*

Ans. In denying them victual in their extremitie.

Qu. *What Souldiers were they thus vnfriendly vnto?*

Ans. To *Gedeon* and his souldiers.

Qu. *How did* Gedeon *reuenge himselfe vpon them?*

Ans. Hee tore their Elders in peeces with thornes, ouerthrew the Tower of *Penuell*, and slew the men of the Citie, chap. 8, 16, 17.

Qu. *How did the Philistines deride* Sampson?

Ans. They vsed him as a foole at their feast to make them laugh.

Qu. *What did this their derision moreouer include?*

Ans. Blasphemie against God.

Qu. *How was* Sampson *reuenged vpon them?*

Ans. He puld the banqueting house vpon their heads, chap. 19, 13.

Qu. *What doe wee learne in this booke, as touching the person of God?*

Ans. Two things.

Qu. *Which be they?*

Ans. Mercie and omnipotencie.

Qu. *Wherein shewed he his mercie?*

Ans.

Answer. In pardoning their offences, though they did dayly offend him.

Qu. *Wherein his omnipotencie?*

A. In bringing great matters to passe by weake meanes.

Qu. *What were they?*

Answ. Ehud being lame of his right hand, slew King *Eglon* with a dagger of a cubite long: *Shamgar* slew sixe hundred Philistines with an oxe goade: *Iael* a woman, killed *Sisera* the chiefe captaine of King *Iabins* hoast with a hammer and a naile: *Gedeon* a poore thresher, ouercame an hoast of men with broken potsheards and rammes hornes: *Sampson* slew foure thousand men with the iaw bone of an Asse.

Qu. *What were the acts of* Eli *and* Samuel?

An. They are set downe in the booke of *Samuel*.

The end of the Iudges.

RVTH.

Question.

OF *whence was* Ruth?

Ans. Of the land of *Moab*.

Qu.

Qu. *Of what birth was she?*

Anſ. She was baſely borne.

Qu. *What vertues doe wee learne by her example?*

Anſ. Conſtant loue of a daughter in law to her husbands mother.

Qu. *Who was her husband?*

Anſ. Chilion the ſonne of *Elimelech* a man of Iuda.

Qu. *Wherein conſisted the loue of Ruth to her mother in law?*

Anſ. In two things.

Qu. *Which be they?*

Anſ. In not forſaking her company, and in relieuing her with more painefull labour, chap. 2, 18. and chap. 1, 17.

Queſt. *What was her mother in law called?*

Anſ. Naomi the wife of *Elimelech.*

Queſtion. *How came it to paſſe that* Chilion *the ſonne of* Elimelech *being an Hebrewe, married with* Ruth *a* Moabite?

Anſw. Elimelech his wife and Sonnes, by reaſon of a famine that was in *Iuda* went to dwell among the Moabites, and ſo grew the acquaintance, chap. 1, 1.

Qu. *How many husbands had* Ruth?

Anſ. Two.

Qu.

Qu. *Which was the last?*

Anſ. Boaz an Iſraelite.

Qu. *What doctrine learne we by the mariage of theſe two, conſidering the one was an Iſraelite, and the other a ſtranger to the children of God.*

Anſ. That by the comming of Chriſt who vouchſafed in the fleſh to proceed from her line, the Gentiles ſhould be likewiſe called to ſaluation aſwell as the Iewes.

The end of Ruth.

I. SAMVEL.

Queſtion.

HOw many of the *Iudges* remaine vnſpoken of?

Anſ. Two.

Qu. *Which be they?*

Anſ. Eli and *Samuel.*

Qu. *How many ſons had* Eli?

Anſ. Two?

Qu. *VVhich be they?*

Anſ. Hophni and *Phinehas?*

Qu *VVhat ſin doe we learne to beware of, by the example of* Eli?

Anſ.

Anſ. Too much lenity towards our children.

Qu. *Wherein did* Eli *ſhew too much lenitie towards his Sonnes?*

Anſ. In not giuing them correction for their faults.

Qu. *What were his ſonnes faults?*

Anſ. Prophanation and adultery.

Qu. *How did they prophane?*

Anſ. In ſeruing their owne appetites of the ſacrifices, before God was ſerued chap. 2, 15.

Qu. *How were they adulterous?*

Anſw. In vſing the company of ſuch women, as after their trauaile came to the Temple to bee purified, chapter 2. 22.

Qu. *Did not their father* Eli *rebuke them for theſe faults.*

A. Yes, as many negligent parents doe now a dayes, told them it was not well done, and bad them do no more ſo, and ſo let them paſſe.

Qu. *How did God puniſh the father?*

Anſ. Two manner of wayes.

Qu. *Which be they?*

An. First he tooke his office of prieſthood from him.

Qu. *How?*

Anſw. By ſuffering the Arke to bee

taken

taken away by the Philiſtines, and then vpon the newes thereof *Eli* broke his necke, chap. 4. 18.

Qu. *How were his ſonnes puniſhed?*

Anſ. With ſodaine death, both in one day, chap. 4, 17.

Qu. *What did the Philiſtines with the Arke?*

Anſw. They brought it to *Aſhdod* a chiefe Citie of theirs, and placed it in the Temple cloſe by the Idoll Dagon.

Qu. *What agreement was betweene the Idoll and it?*

Anſ. As betweene God and the Diuell, light and darkeneſſe: ſo that in the end the Idoll fell downe, and was broken in peeces, chap. 5, 4.

Qu. *What doe we learne by that?*

An. That when true holineſſe comes in place, ſuperſtition cannot ſtand.

Qu. *What ſin was it in the* Philiſtines *to take away the Arke of God?*

Anſ. Sacriledge.

Qu. *How were they plagued for it?*

An. With mortality and death of the people, and with a grieuous ſickeneſſe called the Emerods, chap. 5. 12.

Qu. *VVhat did they with it then?*

Anſw. They ſent it backe to Iſrael, with

with gifts of gold, and siluer.

Qu. *What were the gifts?*

Ans. Fiue golden mise, and fiue golden Emerods.

Qu. *Who receiued it?*

Ans. The men of *Bethshemish.*

Qu. *What was their sinne in the receit thereof?*

Answ. Curiositie.

Qu. *How?*

Answ. They would needs open and looke into the Arke (which was lawfull for none to doe but *Aaron* and his sonnes) to see if the Philistines had stolne away any of the reliques.

Qu. *How did God punish them for this presumption?*

Answ. Hee smote of those men fiftie thousand threescore and tenne, chapter 6, 19.

Qu. *What doe we learne by this?*

Answ. Not to pry into the secrets of God further than we haue commission.

Qu. *How did* Israel *recouer the fauour of God againe?*

Ans. By repentance.

Qu. *By whose counsell?*

Ans. By *Samuels.*

Question. *Wherein did he shew repentance?*

Ans.

Anſ. In acknowledging their ſinne, in faſting and lamenting, chap. 7, 6.

Qu. *What was their ſpeed afterward?*

Anſ. Proſperous.

Qu. *How?*

Anſ. They ſlew the Philiſtines, recouered their loſt Cities, and eſtabliſhed peace, chap. 7, 10, 14.

Qu. *What vertues doe we note in* Samuel?

An. A diligence in his calling toward men, and ſinceritie of faith towards God.

Qu. *How did hee ſhew his diligence toward men?*

Anſ. In gouerning iuſtly.

Qu. *How his ſinceritie of faith toward God?*

Anſ. In truely performing the duetie of a Prieſt and a Prophet.

Qu. *What reaſon then had the people to miſlike the gouernment of Iudges, and craue a King?*

Anſ. Firſt, becauſe when *Samuel* waxed old he reſigned his authoritie to his ſonnes, and they were extortioners, and tooke bribes: and ſecondly, by reaſon of the mutabilitie of mans nature that for the moſt part affects alteration and change.

Qu.

Qu. *Was God pleaſed with their deſire?*

Anſ. No.

Qu. *Why?*

Anſ. Becauſe they thirſted for another kind of gouernment than he had appointed them, and ſeemed to preferre their owne opinion before his wiſedome.

Qu. *How did* Samuel *ſhew they had offended?*

Anſw. By cauſing it to thunder and raine in wheat harueſt.

Qu. *How?*

Anſw. By his prayer and inuocation. chap. 12. 18.

Qu. *What did the people then?*

Anſ. Repented.

Qu. *Was God mercifull?*

Anſ. Yes, and promiſed to be a gracious GOD both to them and their King, vpon condition they would ſerue him: ſo readie is God alwayes to pardon ſinners, if they will turne vnto him, chap. 12, 19. 22.

Queſt. *What is to be noted in the life of* Saul?

Anſ. Two things.

Qu. *Which be they?*

Anſw. His vertues and his vices.

Qu. *What were his vertues?*

Anſ.

Anſ. He fought the battailes of the Lord, and ouerthrew his enimies.

Qu. *Why was his kingdome taken from him?*

Anſ. Becauſe of his vices.

Qu. *How many were his particular vices?*

Anſ. Eleuen.

Qu *Which was the firſt?*

Anſw. His vſurping v pon the prieſts office. chap. 13, 6, 14.

Qu. *What was the ſecond?*

Anſ. He ſpew not *Agag* the King of the Amalekites, as God had commanded him, chap. 15, 3.

Qu. *When* Samuel *reproued him for this fault what was the third ſinne hee ran into?*

Anſ. Obſtinacie.

Qu. *How?*

Anſ. He ſtood to it to the Prophets face that he had not offended, chapter 15, 20.

Qu. *Which was the fourth offence?*

Anſ. Enuie.

Qu. *How?*

Anſ. He grudged at the vertues and good ſucceſſe of *Dauid*, chap. 18. 9.

Qu. *Which was the fift offence?*

Anſ. Ingratitude.

Qu. *How?*

Anſ. He would haue ſlaine *Dauid* the very time that hee deliuered him (by his muſicke) from the torment of the wicked ſpirit, chap. 18, 11.

Qu. *Which was his ſixt offence?*

Anſ. Inconſtancie in his word.

Qu. *How?*

Anſ. Hee promiſed *Dauid* his daughter *Merah* in marriage, and after gaue her away to another, chap. 18, 19.

Qu. *What was his ſeauenth offence?*

Anſ. Treacherie of minde.

Qu. *How?*

Anſ. He would haue betrayed *Dauid* to the Philiſtines, chap. 18, 21.

Qu. *Which was his eight offence?*

Anſ. Murder.

Qu. *How?*

Anſ. Hee would haue killed *Dauid* in his bed, chap. 19, 12.

Qu. *Who preſerued him?*

Anſ. *Michol* his wife and the daughter of *Saul*, chap. 19, 12.

Queſt. *After what manner did ſhe preſerue him?*

Anſ. In letting him downe through a window when the houſe was ſearched.

Qu. *What doe we learne by that?*

Anſ.

Anſ. The duty of a faithfull wife, toward a vertuous husband, rather than to a wicked father.

Qu. *VVhat his ninth offence?*

Anſ. He would haue killed his owne ſonne *Ionathan* for excuſing *Dauid*, ch. 20, 23.

Qu. *VVhat was his tenth offence?*

Anſ. He ſlew the Lords Prieſts, ch. 22, 18.

Qu. *What was his eleuenth offence?*

Anſw. He conſulted with witches, ch. 28, 8.

Qu. *How did God puniſh him for theſe offences?*

Anſ. Fiue manner of wayes.

Qu. *Which be they?*

Anſ. Firſt, he tooke his Kingdo[illegible] from him, and gaue it to *Dauid*, chap. 28. Secondly, hee depriued him of his holy ſpirit, and poſſeſſed him with a fiend, chap. 16, 14. Thirdly, hee gaue his enimies victorie ouer him, chapter 30, Fourthly, his owne Sonnes were ſlaine, Fiftly, he deſpaired and ſlew himſelfe, chap. 31.

Qu. *What was the reaſon that he perſecuted* Dauid *as he did?*

Anſ. His iealouſie ouer him, for that hee knew hee ſhould ſucceed him in

his Kingdome.

Qu. *What did they shew in that?*

Answer. Contempt against the ordinance of God.

Qu. *Was* Dauid *then chosen before the death of* Saul?

Ans. Long before.

Qu. *In his election what doe you obserue?*

Ans. That God in chooſing his Miniſters hath not reſpect to the outward gifts of the body, but to the inward graces of the mind.

Qu. *How did that appeare?*

Ans. In chooſing *Dauid* the youngeſt and weakeſt of his brothers, and refuſing the reſt of more likely aſpect and countenance, chap. 10.

Queſt. *After* Dauid *was chosen King, what were his acts?*

Answ. Hee ſlew a Lion, a Beare, and vanquiſhed great *Goliah.*

Qu. *What may wee vnderſtand by his proſpering in ſtrength and power?*

Ans. That to a vertuous mind, God will alſo giue vigour of body.

Qu. *What did he figure by his victorie ouer* Goliah?

Ans. The victory of Chriſt ouer the Diuell.

Qu.

Queſt. *What vertues doe wee learne from* Dauid *in the firſt booke of* Samuel?

Anſ. Three.

Qu *Which be they?*

Anſ. Patience, clemencie and of loyaltie.

Qu. *Wherein did he ſhew his patience?*

Anſwer. In quiet bearing of perſecution.

Queſt. *How manifold was his perſecution?*

Anſw. Two-fold: firſt by *Saul*, and then by the Amalekites.

Qu. *How many waies did Saule perſecute him?*

Anſ. Three manner of waies.

Qu. *What were they?*

Anſ. Firſt, by bringing him in danger of death: Secondly, of famine: Thirdly, by driuing him into exile.

Qu. *How many times was he in danger of death?*

Anſ. Six times.

Qu. *Which be they?*

Anſ. Firſt, in the preſence of *Saule*, when *Saul* threw his ſpeare at him: Secondly, in being ſent by *Saul* to fetch a hundred foreskinnes of the Philiſtines: Thirdly, in his chamber, when his wife *Michol* deliuered him: Fourthly, in

Gath, when hee escaped from King *Achish* by counterfeiting madnes: Fiftly, when he was in the same caue with *Saul*: sixtly, when the men of *Ziglag* would haue stoned him.

Qu *How many times was he in danger of famine?*

Ans. Twise: first, when hee did eate the shew-bread, chap. 21.6. Secondly, when he sent to *Nabal* for prouision, ch. 35,8.

Qu. *Wherein lined he an exile?*

Ans. First in the wildernes, and then amongst the Philistines.

Question. *Wherein did he shew his clemencie?*

Answ. In pardoning *Nabals* churlish answer, when he had vowed his ruine, chap. 25,33.

Qu. *At whose entreaty did he pardon him?*

Ans. At *Abigails*, *Nabals* wife.

Qu. *What doe we learne by that?*

Answ. That many times follies of men are excused by the wisedome of their wiues.

Quest. *How was he persecuted by the Amalekites?*

Ans. They tooke his wiues, *Ahynoam* and *Abigail* prisoners.

Qu.

Qu. *Who reſcued them?*

Anſ. Dauid.

Qu. *Wherein ſhewed he his loyalty?*

Anſ. Not onely in refraining to lay violent hands vpon *Saul* his annointed ſoueraigne, though twiſe he were in his power, and might haue ſlaine him, but alſo in praying for his welfare.

Qu. *How oft was Saul in his power?*

Anſ. Twiſe.

Qu. *Where?*

Anſ. Once in the caue of the rockes of *Engedy*, and another time in the wilderneſſe of Ziph, neere the mountaine Hachilah, chap. 14, 4, and chap. 16, 7.

Qu. *What doe we learne by this?*

Anſ. That no ſubiect ought to lay violent hands vpon his Prince be he neuer ſo wicked.

The end of the 1. Samuel.

2. Samvel.

Queſtion.

WHo was the firſt offender Dauid *puniſhed after he came to the crowne?*

Anſwer. A pick-thanke and a counterfet.

Qu. *What was he?*

Anſ. An Amalekite.

Qu. *How did he counterfait?*

Anſw. Hee told *Dauid* he had ſlaine Saule, chap. 1, 10.

Qu. *How did hee inſinuate and picke a thanke with* Dauid?

Anſw. Hee brought him the crowne that *Saul* wore vpon his head, and the bracelet that he had vpon his arme, cha. 1. 10.

Queſt. *How did the King accept his newes?*

Anſw. Hee rent his clothes, wept and faſted till night.

Qu. *What learne we by that?*

Anſ. The tender compaſſion of *Dauid*, and ſo conſequently that ought to be in all Chriſtians for the hard miſfortune euen of our enimies, chapter 1. 12.

Qu. *How did hee reward the counterfet?*

Anſ. As I wiſh all counterfeit pickethanks may be; in ſtead of a rich reward which hee hoped for, he frowned vpon him, askt him how hee durſt ſhed the bloud of the lords annointed, and commaunded one of his followers to kill him, chap. 1, 15.

Qu.

Qu. *How was the ſtate of the kingdome when* Dauid *entred vpon it?*

Anſ. Like a tempeſtuous ſea.

Qu. *VVhat was the reaſon?*

Anſ. Ciuill diſſention.

Qu. VVho raiſed it?

Anſw. Iſhboſheth the ſonne of *Saul* whom *Abner* made King of Iſrael.

Qu. Did they make warre vpon Dauid?

Anſ. They did.

Qu. How was that warre ended?

Anſ. God gaue *Dauid* victorie.

Qu. By what meanes?

Anſ. Firſt, by force of armes, chap. 2,17. Secondly, by reaſon of a priuate quarrell betweene *Iſhboſheth* and *Abner* his chiefe captaine, chap. 3, 8.

Qu. VVhither went Abner?

Anſ. He fled to *Dauid.*

Qu. What was his welcome thither?

Anſ. Ioab, Dauids chiefe captaine, ſlue him treacherouſly, becauſe *Abner* before had ſlaine *Aſahel Ioabs* brother, chap. 3, 27.

Qu. *VVas* Dauid *priuie to this act?*

Anſ. No, but greatly lamented it, and prayed to God to reward *Ioab* according to his deſert, chap. 3, 39.

Qu. *VVhat became of* Iſhboſheth?

Anſ. After *Abner* left him, two of his owne ſeruants (*Baanah* and *Rachab*) traiterouſly ſlew him, and brought his head to *Dauid*, chap. 4, 8.

Qu. *How did* Dauid *reward them?*

Anſ. As villaines ſhould be: cauſed them to be ſlaine, had their handes and feet cut off, and after hanged them vp for an example, ouer the poole in *Hebron*, chap. 4. 12.

Qu. *What doe wee learne by theſe circumſtances?*

Anſ. The good hope of *Dauids* vertuous gouernment.

Qu. *What was the next argument of his vertuous gouernment?*

Anſ. Hee did that which euery good Prince ought to doe.

Qu. *What was that?*

Anſ. Studied to aduance religion.

Qu. *How?*

Anſw. In bringing the Arke of God into the Citie, dauncing before it to ſhew his zeale and gladneſſe, and purpoſing to build a Temple for the Lord, where his name might be called vpon: chap. 6, 16.

Qu. *How did God accept of his zeale, and good intent.*

An. So well, as he gaue him dominion ouer

ouer many nations, and promiſed to eſtabliſh the kingdome to his poſteritie for euer, chap. 8, and chap. 7, 12.

Qu. *VVhat did* Michol *when ſhee ſaw* Dauid *her husband daunce before the Arke?*

Anſw. As the wicked of our time, laughed his godly zeale to ſcorne, chap. 6. 16.

Qu. *After this how many times did* Dauid *fall from God?*

Anſ. Thriee.

Qu. *In what manner?*

Anſw. Firſt through luſt: Secondly, through murder, laſt of all through preſumption.

Queſtion. *How did hee offend through luſt?*

Anſ. He knew the wife of *Vriah*, cha. 11, 4.

Qu *How through murder?*

Anſ. Hee cauſed her husband to bee ſlaine, chap. 11, 15.

Qu. *How through preſumption?*

Anſw. He numbred his people, as depending vpon victorie by the multitude of men and not by the power of God. chap. 24. 1.

Qu. *How did God plague him for his firſt two ſinnes?*

Anſ.

Anſ. Hee kindled diſſention againſt him both within his houſe and without.

Qu. *How within his houſe?*

Anſ. Two manner of waies.

Qu. *Which be they?*

Anſ. Firſt, by the meanes of a deadly hate that ſprang vp betweene his Sonnes.

Queſt. *Which Sonnes?*

Anſ. Abſalon and *Ammon?*

Qu. *How?*

Anſ. Ammon deflowred *Tamar Abſolons* ſiſter, for which *Abſolon* ſlew *Ammon*, chap. 13,29.

Qu. *What was the ſecond cauſe of diſſention?*

Anſ. Abſolon conſpired againſt his fathers crowne and dignitie, chap. 15,1.

Qu. *How did he practiſe to aſpire?*

An. By ſtealing the hearts of the people from his father, by curteſie and flattering ſpeeches.

Qu. *Who was his chiefe counſellor?*

Anſ. Achitophel.

Qu. *What became of* Achitophel?

Anſ. He hung himſelfe, chap. 17,23.

Qu. *What became of* Abſolon?

Anſw. He likewiſe had an vntimely death.

Qu.

Qu. *In what manner?*

Anſ. As he fled before his fathers armie, riding vnder an oake, he was hanged by the haire of the head, and afterward thruſt throgh the body with darts by *Ioab*, chap. 18, 9, 14.

Qu. *What may we learne by theſe mens ouerthrow?*

Anſ. That treaſon will alwaies haue a ſhamefull end.

Queſt. *How was diſſention ſtirred vp againſt* Dauid *without his houſe?*

Anſ. Two manner of waies.

Qu. *Which be they?*

Anſ. Firſt, by the reproch of a baſe ſubiect of his vomited out againſt him, and then by the forraine malice of the Philiſtines, chap. 21.

Qu. *What was the ſubiect called that reuiled him?*

Anſ. Shemei of the houſe of *Saul.*

Qu. *How did he reuile him?*

Anſw. He called him murderer, and caſt ſtones and duſt in his face, chapter 16, 7, 13.

Qu. *Did* Dauid *endure it?*

Anſ. Yes, (as hee did all his former troubles) with patience, commanding his men of warre not to touch *Shemei*, for ſaid hee my Sonne which came

came out of mine owne bowels ſought my life: than how much more may this ſonne of *Ieemini*? ſuffer him to curſe for the Lord hath bidden him, chapter 16, 11.

Qu. *What vertues ſhone in* Dauid *beſide his patience?*

Anſ. Gratitude and continencie.

Queſt. *Wherein did hee ſhew himſelfe gratefull?*

Anſ. In giuing all the Ilands of *Saul* to *Mephiboſheth* his friend *Ionathans* ſonne, chap. 9, 9.

Qu. *Wherein was he continent?*

Anſw. In refuſing (being very faint through thirſt) to drinke of the water which men had hazarded their liues to fetch him, chap. 23, 17.

Qu. *How was* Dauid *plagued for his preſumption?*

Anſw. God offered him the choiſe of three plagues.

Qu. *Which were they?*

Anſ. Either to haue ſeauen yeeres famine, or to flie three months before his enimies, or to haue three daies peſtilence in the land, chap. 24, 13.

Qu. *Which did* Dauid *chooſe?*

Anſ. Three dayes peſtilence.

Qu. *What was his reaſon?*

Anſ.

Answ. Becauſe he had rather fall into the hands of God than man, for God will be mercifull when men are pittileſſe.

Qu. *How many of his people died of the peſtilence?*

Answ. Threeſcore and ten thouſand, chap. 24, 15.

Queſt. *In all the troubles of* Dauid, *did God ſend no friends to comfort him?*

Anſ. Yes, God is a God of mercy, and as hee doth promiſe euen ſo hee will performe: at all times of his diſtreſſe hee raiſed him ſome friend or other.

Qu. *Which were they?*

Anſ. Before *Saul* died, *Ionathan*, *Mical*, *Abimelech* the prieſt, foure hundred men that came to his aide in the wilderneſſe, *Abigail* rich *Nabals* wife, that brought him prouiſion, and *Archiſh* king of *Gath*, that gaue him a Citie called *Ziglag* to dwell in.

Qu. *After* Sauls *death in the time of his perſecution, who were his friends?*

Answer. Beſide many other of his ſubiects that ſtucke vnto him, *Huſhai* ſhewed himſelfe a ſpeciall friend, in ouerthrowing the counſaile of *Achitophel*, whereby the rebellion of his ſonne

Abſolon

Absolon was cut off, chap. 16, and olde *Barzillai* that succoured him, when hee fled from his Sonne, chap. 19, 32.

Queſt. *Notwithſtanding the manifold troubles* Dauid *had, did hee at laſt finde reſt?*

Anſ. Yes, and died in peace.

Qu. *What doth his troubleſome life and quiet end figure vnto vs?*

Anſw. The race of the chiefe King of heauen and earth Chriſt Ieſus, who according to the fleſh, was perſecuted on euery ſide (as *Dauid* was) with outward and inward enimies, as well in his own perſon as in his members, but at laſt ouercame all, and gaue his Church perpetuall victory: His name be praiſed.

The end of Samuel.

KINGS and CHRONICLES.

Queſtion.

WHo *ſucceeded* Dauid?

Anſ. His Sonne *Salomon.*

Queſt. *What was the firſt thing he asked of God?*

Anſ. Wiſdome, and God gaue it him, chap. 3, 12.

Qu.

Qu. *What did he ſhew therein?*

Anſw. That wiſedome beautifieth a Prince or ruler, more than either wealth or honour.

Qu. *What was the firſt ſinne he puniſhed?*

Anſ. Rebellion in *Adoniah*, chapter. 2,25.

Qu. *What was the ſecond?*

Anſ. Murder.

Qu. *In whom?*

Anſ. In *Ioab*, for the death of *Abner* and *Amaſa*, although hee fled to the altar for refuge.

Qu. *What doth that ſignifie?*

Anſ. That no place ought to ſheiter an homicide, chap. 2. 34.

Qu. *What was Salomons eſtate?*

Anſ. Peacefull, and full of Pompe.

Qu. *How came that to paſſe?*

Anſ. By the gift of God.

Qu. *Wherefore?*

Anſ. Becauſe he asked wiſedome firſt and aboue all things (when GOD put him to his choiſe) therefore he had not only wiſedome giuen him but all things elſe.

Qu. *How did he ſhew himſelfe thankefull?*

Anſw. In employing his wealth and wiſedome

Wiſedome to the glory of God.

Qu. *How was that?*

Anſ. Hee iudged iuſtly, and built a moſt ſumptuous Temple to the name of the Lord.

Qu. *Wherein conſiſted the magnificence of* Salomon?

Anſ. In theſe things: he ruled ouer all kingdoms from the riuer of Euphrates vnto the land of the Philiſtines, and the borders of Ægypt, chapter 4. 21. His victuals for one day were thirtie meaſures of fine flower, and threeſcore meaſures of meale, cha. 4, 22. Ten fat oxen, and twenty oxen of the paſture, a hundred ſheepe, beſide Harts, Buckes, Bugles, and fat fowle, chapter 4, 23. He had forty thouſand ſtalles of horſes for his chariots, and twelue thouſand horſmen, chap. 4, 26. Gold and ſiluer was as plentifull as ſtones, chap. 10, 27. He had ſeauen hundred wiues, and three hundred concubines, chap. 11. 3. Beſide all this hee had wiſedome more than any creature liuing.

Qu. *Yet in the end notwithſtanding he had his hearts deſire in theſe and all things elſe, what was his opinion of this worlds felicitie?*

An. That all was vanitie and vexation of

of ſpirit.

Queſt. *Did this Prince (thus bleſſed of God both outwardly and inwardly) fall afterward from God.*

Anſ. He did.

Qu. *In what manner?*

Anſ. By adultery and Idolatry, chap. 11.35.

Qu. *What doe we learne by that?*

Anſ. That how abſolute ſoeuer wee are for honour, wiſedome or riches, yet we may fall as *Salomon* did.

Qu. *How was Salomon puniſhed for his ſins?*

Anſw. God raiſed vp enimies againſt him, and after his death, diuided his kingdome, leauing the leaſt part to his Sonne.

Qu. *Why did not God quite extinguiſh his race conſidering his ſin?*

Anſ. Becauſe of the promiſe which he made to his ſeruant *Dauid*, chap. 11.34.

Qu. *Who ſucceded* Salomon?

Anſ. His ſonne *Rehoboam.*

Qu. *How many tribes had hee vnder his dominion?*

Anſ. Two, *Iuda* and *Beniamin.*

Qu. *Who ruled ouer Iſrael?*

Anſ. Ieroboam, a ſeruant to King Salomon.

Qu.

Queſt. *How many Tribes were vnder him?*

Anſ. Ten, chap. 11. 31.

Qu. *What vices doe we learne to ſhun by the liues of the Kings of Iſrael and Iuda?*

Anſ. Not to corrupt religion to ſerue our owne turnes.

Qu. *By whoſe example?*

Anſ. By the example of *Ieroboam* king of Iſrael, chap. 12. 28.

Qu. *What elſe?*

Anſ. Not to lay violent hands vpon Gods Miniſters.

Qu. *By the example of whom?*

Anſ. Of Ieroboam, chap. 13, 4.

Qu. *How did God puniſh him?*

Anſ. As hee thruſt out his hand to ſtrike the Prophet of the Lord, his hand withered, and hee could not plucke it backe againe, chap. 13, 4.

Qu. *What elſe?*

A Not to conſpire againſt the King.

Qu. *By the example of whom?*

Anſ. Of *Zimri* that ſlew *Elah* King of Iſrael, being drunke in *Tirzah*, and afterward ſate vpon the throne, cha 16, 9, 10.

Qu. *What was the end of Zimri?*

Anſ. He raigned but ſeauen daies, and being

being beſieged in Tirzah, and finding no way to eſcape, burnt the kings pallace, and himſelfe in it, chap. 16, 18.

Qu. *What elſe?*

Anſ. Not wrongfully to deſire our neighbours goods.

Qu. *By the example of whom?*

Anſ. Of *Ahab* King of Iſrael.

Qu. *What elſe?*

Anſ. Not to ſhed his neighbors bloud to be made owner of his goods.

Qu. *By the example of whom?*

Anſ. Of Ahab and Ieſabell, who by the practiſe of falſe witneſſe put *Naboth* to death, and tooke his vineyard, chapter 21, 13.

Qu. *How were they puniſhed?*

Anſ. *Ahab* was ſlaine at Ramoth Gilead, and *Ieſabell* was throwne out at her chamber window and daſhed in peeces, chap. 22. 34. and 2. Kings, chap. 9, 33.

Qu. *What elſe?*

Anſw. Not to hate the preachers of God, becauſe they grate vpon our galled conſciences.

Qu. *By the example of whom?*

Anſ. Of *Ahab*, chap. 22, 8.

Qu. *What elſe?*

Anſ. Not to be couetous.

Qu.

Qu. *By the example of whom?*

Anſ. Of *Gehezi*, that tooke money, garments, ſheep, oxen, and other things where he ſhould not.

Qu. *What was his puniſhment?*

Anſ. Hee was plagued with the leproſie, 2. Kin. chap. 5, 27.

Qu. *VVhat elſe?*

Anſw. Not to take counſaile of ſpirits in time of ſickneſſe, or any other extremitie.

Qu. *By the example of whom?*

Anſ. Of *Ahaziah*, who having taken a fall through the lattice of a window, ſent his ſeruants to *Baalzebub*, to know if he ſhould recouer or no, 2. Kin. 1. 2.

Qu. *How did God puniſh him for that ſinne?*

Anſ. He ſuffered him to pine vpon his bed for want of helpe, 2. Kings, chap. 1.

Qu. *VVhat elſe?*

Anſ. Not to blaſpheme the name of God

Qu. *By the example of whom?*

Anſ. Of *Senacherib* the Aſſyrian.

Qu. *How was he puniſhed?*

An. God ſlew of his ſouldiers a hundred foureſcore and fiue thouſand men, and when he returned into his country

his

his owne ſonnes murdered him in his Temple of his idol Gods, 2. Kin. chap. 19, 35, 37.

Qu. *What elſe?*

Anſ. Not to deride Gods Miniſters.

Qu. *By the example of whom?*

Anſw. Of the children of Bethel, that called *Eliſha* bald-pate, 2. Kin. chap. 2, 24.

Qu. *How were they puniſhed?*

Anſ. Two Beares came out of the Forreſt and tore them in pieces.

Qu. *What elſe?*

Anſ. Not to be vaine-glorious.

Qu. *By the example of whom?*

An. Of *Hezekiah*, that in pride ſhewed all his wealth to the Embaſſadours of Babel.

Qu. *How was he puniſhed?*

Anſ. God gaue all that wealth afterward into the hands of the King of Babel for a pray, 2. Kings, chapter 20. verſe 17, 18.

Qu. *What elſe?*

Anſ. Not to mocke or ieaſt at the preaching of the word of God.

Qu. *By the example of whom?*

Anſw. Of *Zedekiah* and his ſubiects, that mocked and deſpiſed the Prophets that were ſent to forewarne them of their

their destruction, 2. Chron. chap. 36. 19.

Qu. *What was their punishment?*

Ans. *Zedekiah* himselfe, for despising the light of the soule lost the light of his bodie, his eyes were pulled out, his sonnes were slaine before him; and hee and the people carried into captivitie to Babylon.

Qu. *What vertues doe we learne by the liues of the Kings of Israel and Iuda?*

Ans. To haue a sure confidence in the prouidence of God.

Qu. *By the example of whom?*

Ans. By *Eliah* the Prophet, to whom in time of famine God sent meat by Rauens, Kings, chap. 17, 6.

Qu. *What else?*

A. To be charitable to the distressed.

Qu. *By the example of whom?*

An. Of the widow of *Sarepta*, whose oyle and meale, the more she spent the more she had for her kindnesse shewed to *Eliah*, 1. Kings, chap. 17, 16.

Qu. *What else?*

Ans. To be zealous in prayer.

Qu. *By the example of whom?*

Ans. Of *Eliah*, who in time of great drouth called faithfully vpon the Lord, and he powred downe raine vpon the earth, 1. Kings, chap. 18, 45.

Qu. *How many be the degrees by which prayer ascends into heauen?*

Ans. Six.

Qu. *Which be they?*

Ans. First humilitie, in shewing reuerence with the members of the bodie, as kneeling, &c. Secondly deuotion, in hauing minde on nothing else when we pray. Thirdly faith, in beleeuing to obtaine that wee pray for. Fourthly integrity of heart, not to aske any thing but that is iust. Fiftly conseruation of life, that our manners answere our deuotion. Sixtly perseuerance, that is, neuer to be faint or weary of so good an exercise.

Qu. *What learne we else?*

Ans. Not to doubt of our resurrection.

Qu. *By the example of whom?*

Ans. Of *Eliah*, that was taken bodie and soule vp into heauen, 2. Kings, chap. 2, 11.

Qu. *What else?*

Ans. To be faithfull.

Qu. *Why?*

Ans. Because where faith is, nothing seemes impossible.

Qu. *By the example of whom?*

Ans. Of *Elisha*, that raised the dead to life: cured *Naaman*, the Leaper, and

made yron to swimme vpon the waters 2. King. chapter 4. 35. chapter 14. and chapter 6. 6.

Qu. *What else?*

Ans. Not to distrust the omnipotencie of God?

Qu. *By the example of whom?*

Ans. Of the destruction that fell vpon the *Aramites* that lay before *Samaria*, without any stroke of mans hand, 2. Kings, chap. 7. 17.

Qu. *What else?*

Answ. To assure our selues of Gods helpe, howsoeuer wee are forsaken of men.

Qu. *Why?*

Answ. Because millions of Angels incampe about the faithfull, 2. Ki. ch. 6, 17

Qu. *What else?*

Ans. To aduance true religion.

Qu. *By the example of whom?*

Ans. Of *Iosiah* King of Iuda, that put downe Idolatry, and commanded the law of God to be read in the Temple, 2. Kings, chap. 23, 2.

Qu. *What else?*

Ans. Not to spare our owne parents in case of religion.

Qu. *By the example of whom?*

Answer. Of *Asa* King of Iuda, that deposed

deposed his owne mother for Idolatry, 2. Chr. chap. 15, 16.

Qu. *What else?*

Ans. To prouide liuing for the Ministers of God.

Qu. *By the example of whom?*

Ans. Of *Ezechiah* King of Iuda, that commanded the tithes of corne, wine, oyle, and hony, to be brought to the Priests, 2 Chr. chap. 3, 1, 4, 5.

Qu: *What else?*

Ans: Not to doubt of forgiuenesse, if we repent,

Qu: *By the example of whom?*

Answ: Of *Manasseh* King of Iuda, whom vpon his harty repentance, God deliuered out of captiuity, 2. Chron. ch. 33, 13.

Finis Kings and Chronicles.

Ezra.

Question.

WHo writ this booke?

Ans. Ezra.

Qu. *Of what Nation was he?*

Anſ. A Iew of the family of *Aaron.*

Qu. *How many things doe we generally learne out of this booke?*

Anſ. Foure.

Qu. *Which is the firſt?*

Anſ. The truth of Gods mercy.

Qu. How?

Anſ. In that according to his promiſe, after ſeauenty yeares were expired, hee deliuered his people out of captiuitie.

Qu. *By the fauour of whom?*

Anſ. Of *Cyrus* King of Perſia, chapter 1.

Qu. *Who brought them home?*

Anſw. Zerubabel and *Ezra*, chapter 1. and chap. 7.

Qu. *Which is the ſecond thing we doe learne out of this booke?*

Anſ. The thankefulneſſe which ought to be in vs for Gods benefits, as was in the Iſraelites after their returne, chap. 7.27.

Qu. *What is the third?*

Anſ. The care that we ought to haue to eſtabliſh true religion, by the example of the Iſraelites, that neuer ceaſed till they had built the Temple of the Lord, and publiſhed his lawes, chap. 6, 35.

Qu.

Qu. *What is the fourth?*

Anſ. When wee are once planted in peace, and haue the vſe of true religion, to labour as the Iſraelites did for the preſeruation of humane ſocietie, by ſeeing good lawes executed, Chapter 10.

The end of Ezra.

NEHEMIAH.

Queſtion.

WHat was Nehemiah?

Anſ. A Iew, and in great fauour with *Darius?*

Qu. *What was his diſpoſition?*

Anſ. He feared God, and deſired the good of his countrey.

Qu. *How did that appeare?*

Anſ. Firſt, by his dayly prayer: next, by the lamentation hee made for the miſerie of his countrey-men, chap. 1. 4. and laſtly, by obtayning meanes to help them.

Qu. *He did not then (as many will in theſe dayes) ſay God helpe onely, and ſo forget the miſery of their brethren, but he*

laboured to giue them succour?

Anſ. He did.

Qu. *In what manner?*

Anſ. Hee procured a licence of the King, to get prouiſion for the repairing of Ieruſalem, chap. 2.8.

Qu. *Who hindred him in his worke?*

Anſw. Sanballet the Horonite, and *Tobith* the Ammonite.

Qu. *For what cauſe?*

Anſ. Vpon malice.

Qu. *What doe we learne thereby?*

Anſw. That the diuell and his inſtruments ſtill lie in waite to hinder vertuous exerciſe.

Qu. *How did they hinder the Iewes?*

Anſ. By raiſing warre vpon them.

Qu. *Did the Iewes then leaue off their enterpriſe?*

Anſw. No, they laboured with one hand, and held the ſword in the other, chap. 4. 17.

Qu. *What doth their diligence teach vs?*

Anſ. In repairing the new Ieruſalem of our ſoules, as they did their old Ieruſalem of their earthly habitation, to practiſe the deedes of charitie with one hand, and in the other to hold the ſhield of faith, to keepe off the aſſaults of the diuell, and his inſtruments.

Qu.

Queſt. *What did* Nehemiah *repaire in Ieruſalem?*

Anſ. The walles of the broken buildings.

Qu. *What elſe?*

Anſ. Decayed religion and corruption of manners, chap. 13.

The end of Nehemiah.

Eſter.

Queſtions.

WHat was Eſter?

Anſ. A poore maide?

Qu. *How was ſhe aduanced?*

Anſ. To be the wife of a King.

Qu. *By what meanes?*

Anſ. By the prouidence of God and her owne vertue.

Qu. *To what end?*

Anſ. To protect the Iewes her countrey men.

Qu. *What vices doe we learne to ſhunne by the contents of this Booke?*

Anſw. Not to feaſt in oſtentation of our riches.

Qu. *By the example of whom?*

Anſ. Of *Ahaſhueroſh* King of Perſia and Media, that made a feaſt of a hundred and foure-ſcore dayes, chapter 1.4.

Qu. *What elſe?*

Anſw. The diſobedience of wiues to their husbands.

Qu. *By the example of whom?*

Anſ. Of *Vaſhti*, *Ahaſhueroſhes* queene that refuſed to come to him when hee ſent for her.

Qu. *What was her puniſhment?*

Anſ. Shee was baniſhed the Kings company for euer.

Qu. *What elſe?*

Anſ. Not to buy ſinne with the price of money.

Qu. *By the example of whom?*

Anſ. Of *Haman* that would giue the King tenne thouſand talents of ſiluer to haue the Ievves deſtroyed, chapter. 39.

Qu. *What elſe?*

Anſw. Not to harbour pride and contempt in our hearts.

Qu. *By the example of whom?*

Anſ. Of proud *Haman* that wiſhed the death of euery one that did not ſalute him.

Qu.

Qu. *What was his puniſhment?*

Anſ. Hee was hanged himſelfe vpon the gallowes that he made for another man, chap. 7. 10.

Qu. *What vertues doe we learne out of this booke?*

Anſ. To obſerue temperance in our feaſting.

Qu. *By the example of whom?*

Anſ. Of King *Ahaſhueroſh*, that commanded (during his feaſt) no man ſhuld be compelled to drinke more than what he pleaſed. chap. 1. 8.

Qu. *May not Chriſtians be aſhamed of this?*

Anſ. Yes.

Qu. *Shew me your reaſon?*

Anſ. Becauſe he that was a Heathen, thought it a ſinne to carowſe, but wee that know God make it no conſcience to be drunke.

Qu. *What vertues learne we elſe?*

Anſ. The loue of a woman vnto her countrey-men.

Qu. *By the example of whom?*

An. Of *Eſter*, that made void a decree purchaſed by *Haman*, for the deſtruction of all the Ievves in Perſia, chap. 8. 11.

The end of Eſter.

IOB.

Question.

WHat learn we in generall out of the Booke of Iob.

Anſ. Fiue things.

Qu. *Which be they?*

Anſw. Firſt, vprightneſſe of life, in theſe words: and *Iob* was an vpright and iuſt man. chap.1.1. Secondly, patience in affliction: Shall we receiue good at the hand of the Lord, and not euill: chap.2.10. Thirdly, mutability of the world: in theſe words. Such things as my ſoule refuſed to touch (as are ſorrowes) are my meat, chap.6.7. Fourthly, the enuy of the deuil, in theſe words: Touch that he hath, and ſee if hee will not blaſpheme thee to thy face. chap.1.11. Fiftly, the mercie of God in theſe words: *He* maketh the wound, and bindeth it vp. chap.5.18.

Queſt. *Wherein conſiſted his vprightneſſe?*

Anſ. In three things.

Qu. *Which be they?*

Anſ.

Anſ. In holines toward God: in vprightnes toward the world: and in ſobrietie toward himſelfe.

Qu. *In holineſſe, as how?*

Anſ. He did offer burnt offrings for himſelfe, and for his children, chapter. 1. 5.

Qu. *In righteouſneſſe, as how?*

Anſ. He was the eies to the blind, chap. 29, 15, The feet to the lame, chapter 29, 15, He fed the hungry, chap. 31, 19. Hee clothed the naked, cha. 31, 19. He ſtood with the widow and fatherleſſe, cha. 31, 16, 21, He harboured the ſtranger, cha. 31, 32, He iudged iuſtly, chap. 29, 14.

Qu. *In ſobrietie, how?*

Anſ. His heart was not infected with luſt, chapter 31, 7, Nor did his feete walke in deceit, chapter 31, 5, Nor made he gold his hope, chapter 31, 24. Nor did his mouth kiſſe his hand, (that is) he was not vaineglorious, cha. 31, 27.

Qu: *Wherein conſiſted his patience?*

Anſ: In bearing with the mutability and change of his eſtate.

Queſt: *Wherein conſiſted the change of his eſtate?*

Anſ: In fiue things.

Qu: *Which be they?*

Anſ:

Anſ. Firſt, hee loſt his children and his wealth. chap. 1. Secondly, his bodie became leaprous, chap. 2. 7. Thirdly, his friends vpbrayded him. ch. 4. 5. Fourthly, his wife forſooke him. chap. 19. 17. Fiftly, his owne ſeruants deſpiſed him, chap. 19. 15. 16.

Qu. *Wherein conſiſted the enuy of the Diuell?*

Anſ. In tempting him many wayes, before he would be ſatisfied of his conſtancie.

Qu. *Wherein the mercie of God?*

Anſ. In this as he did ſmite, ſo he did heale: as he did puniſh, ſo hee did preſerue: as he did take away, ſo he did reſtore.

Qu. *How was Iob reſtored?*

Anſ. Double the wealth hee had before. chap. 42. 10.

Qu. *What doe we learne by that?*

Anſw. That Gods mercy is greater than his iudgement.

Qu. *What haue wee when wee come into this world?*

Anſ. Nothing.

Qu. *What ſhall wee haue when we depart?*

Anſ. As much. chap. 1. 11.

Queſtion. *What ſhall hee reape that ploweth*

ploweth iniquitie?

Anſ. The ſame, chap. 48.

Qu. *Can any man ſay to himſelfe, I am righteous?*

Anſ. No, not the Angels in heauen, chap. 4. 18.

Qu. *What is man borne to by nature?*

Anſ. To trauell, as naturally as it is for the ſparke to flye vpward, chapter. 5. 7.

Qu. *To what may wee compare fayned friends?*

Anſw. To a Riuer that in Summer is dry, and in Winter is frozen, chapter 6. 15.

Qu. *To how many things may we liken the vaniſhing frailtie of mans age?*

Anſ. To ſixe things.

Qu. *Which be they?*

Anſwer. Firſt, to the vaniſhing of a cloude, chap. 6. 9. Secondly, to the ſwiftnes of a weauers ſhuttle, chap. 7. 6: thirdly, to a ſhadowe, chap. 8. 9. Fourthly, to the haſty ſpeede of a poaſt. chap. 9. 25. Fiftly, to the ſayling of a ſhippe, and the flight of an Eagle, chap. 9. 26. Sixtly, to a flower that ſhooteth forth in the morning, and is is withered by the night, chap 14 2.

Q. *What ſhall deuoure the houſe of bribes?*

Anſ.

Anſ. Fire.

Qu. *May a man boaſt of the greatneſſe of his birth?*

Anſ. No.

Qu. *Why?*

Anſ. Becauſe corruption is our mother, and the wormes our ſiſters and brothers, chap. 17. 13.

Qu. *Though wee die, what hope doth* Iob *giue vs?*

Anſ. That we ſhall riſe againe, and ſee God in our fleſh, chap. 19. 16.

Qu. *Of what continuance is the ioy of the wicked?*

Anſ. For a moment, chap. 10 5.

Qu. *What may we thinke when wee ſee the wicked flouriſh?*

Anſ. That they are kept to the day of deſtruction, chap. 21. 30.

Qu. *How comes wiſedome to men?*

Anſ. Neither by age, nor authoritie, chap. 32. 9.

Qu. *How then?*

Anſ. By the gift of God.

Qu. *What is God?*

Anſ. Incomprehenſible for power, iuſtice, and prouidence, chap. 38. 39.

The end of Iob.

PSALMES.

Question.

WHat *is the generall Doctrine of the Psalmes?*

Anſ. Prayer and thankſgiuing: praier that God will continue his fauour towards vs: thankſgiuing for his benefits erceiued.

Qu. *What man is bleſſed?*

Anſ. He that contemneth not Gods word, but meditateth vpon his law.

Qu. *What is he like?*

Anſ. A Tree planted by the waters ſide.

Qu. *What man is curſed?*

Anſ. Hee that ſitteth in the ſeat with the ſcorners of Gods word.

Qu. *What is he like?*

Anſwer. Chaffe ſcattered before the winde.

Qu. *Who conſpires againſt God and his annointed?*

Anſw. The Heathen, and wicked doers.

Qu.

Queſt. *What is the end of their conſpiracie?*

Anſ Deriſion before God, Pſal. 2. 4.

Qu. *In time of trouble in whom muſt we truſt?*

Anſ. In the Lord.

Qu. *Why?*

Anſ. Becauſe he will deliuer vs, Pſal. 3. 3.

Qu. *Who turnes the glory of God into ſhame?*

Anſ. Louers of vanitie and lies, Pſal. 4. 2.

Qu. *What is a perſecuter of Gods people compared vnto?*

Anſ. A Lion.

Qu. *Why?*

Anſw. Becauſe like a Lion hee will teare in peeces and deuoure, Pſal. 7. 2.

Q. *If the wicked ſeeke to obſcure the glorie of God, how will he reueale his praiſe?*

Anſ. Euen by the mouthes of babes and ſucklings, Pſal. 8. 2.

Queſt. *How will the Lord iudge the world?*

Anſ. In righteouſneſſe, Pſal. 9. 8.

Queſt. *Are the poore deſpiſed in Gods ſight?*

Anſ. No, he is their refuge, Pſalme 9. 9.

Qu.

Qu. *What is the Practiſe of the worldly man?*

An. Fraud, rapine, & tyranny, pſa. 10.

Qu. *What is his reward?*

Anſ. Fire, brimſtone, and ſtormy tempeſts?

Qu. *How many are the righteous?*

Anſ. In earth none: there is not one that doth good, no not one. Pſal. 14.

Queſt. *Who ſhall dwell vpon Gods holy hill?*

Anſ. He that ſpeakes trueth, ſlanders not his neighbour, and giues not his money to vſury, Pſal. 15. 3. 5.

Qu. *Of what did Dauid prophecie?*

Anſ. Of Chriſt.

Qu. *Wherein?*

Anſ. In theſe words, thou wilt not leaue my ſoule in the graue, nor ſuffer thy holy one to ſee corruption, Pſalme 16. 10.

Qu. *What is true felicitie?*

Anſw. The fruition of Chriſt Ieſus face to face in righteouſneſſe, pſa. 17. 10.

Qu. *Who will the Lord teach in his way?*

Anſ. The humble heart, Pſal. 25. 9.

Qu. *How doth the Lord loue vs?*

Anſ. More than father or mother: for when they forſake vs, he will take vs vp Pſal. 27. 10.

Qu.

Queſt. *Hee will not then be angry for euer?*

Anſw. No, his anger endureth but a while, and though ſorrow be this night, we ſhall haue ioy to morrow, Pſal. 30, 5.

Qu. *What muſt wee doe when we haue ſinned?*

Anſ. Confeſſe our wickednes, though it be againſt our ſelues.

Qu. *What followes?*

Anſ. Forgiueneſſe, Pſal. 32, 5.

Queſt. *Is it not inough for vs to eſchew euill?*

Anſ. No.

Qu. *What then?*

Anſ. We muſt likewiſe doe good. Pſal. 34, 14.

Qu. *May the wicked proſper?*

Anſ. Like a greene Bay-tree, but they ſhall quickly wither. pſal. 37, verſe 35. 36.

Qu. *May the righteous be miſerable?*

Anſ. Yes, but their inheritance ſhall be perpetuall, pſal. 37, 18.

Qu. *What is the vanitie of rich men?*

Anſ. They heape vp wealth, & knovv not who ſhall enioy it, pſal. 39, 6.

Qu. *When the oppreſſed mourne, what doth God?*

Anſw. Hee gathers his teares into a bottle:

bottle, and keepes a regiſter of their wrong, Pſal. 56.8.

Qu. *To what end?*

Anſ. To powre ſo much vengeance vpon their oppreſſors heads.

Qu. *To whom muſt all fleſh appeale?*

Anſ. To God.

Qu. *Why?*

Anſw. Becauſe, though worldly Magiſtrates grow ſlacke and remiſſe, yet he will heare their complaints, Pſalme 65, 2.

Qu. *How doth God finde the true diſpoſition of his people?*

Anſw. By triall.

Qu. *How doth he try them?*

Anſ. As ſiluer is tried, in the fire of affliction. Pſalme 66. 10.

Qu. *In the Sea of this life what hope haue we to ſaue vs from drowning?*

Anſ. A Rocke.

Qu. *What is that Rocke?*

Anſ. Chriſt Ieſus, Pſalme 71, 3.

Qu. *Why are Magiſtrates called Gods?*

Anſ. Becauſe they ſupply the place of God for the adminiſtration of Iuſtice.

Queſt. *How doe they proue to be no Gods?*

Anſ. In that they die like men. Pſalm. 82. 6, 7.

Qu.

Qu. *Hath God made an election of thoſe that ſhall be ſaued?*

Anſ. Yes.

Qu. *When?*

Anſw. Before the foundations of the earth were layd, Pſal. 90. 2.

Qu. *Why are the righteous compared to a Palme-tree?*

Anſ. Becauſe, as the wood of that is ſweet, ſo ought they to be, ſweet wood for the building of Gods Church: As the leaues of it are greene, ſo ought their wordes alwayes to be vertuous: As the fruite of it is laſting, ſo their good deedes ought to bee without ceaſing.

Qu. *How is God made viſible to our mortall eyes?*

Anſ. By his creatures, the light is his cloathing, hee mooues vpon the wings of the wind, his meſſengers are flames of fire: his throne is heauen, and his foot-ſtoole is the earth.

Qu. *Why doth not the Sea ouerflow the earth?*

Anſ. Becauſe God hath ſet it bounds, which it ſhall not ouerpaſſe. Pſal. 104. 9.

Qu. *What is the beſt ſeruice of flatterers?*

Anſ. They reward euill for good, and hatred

hatred for friendſhip, Pſal. 109, 5.

Qu. *What is the inconuenience of an euill tongue?*

Anſ. It woundeth like the ſharpe arrowes of a mightie man, and burneth like coales of Iuniper, Pſal. 120, 4.

Qu. *How is God to be praiſed?*

Anſ. With the whole heart, Pſalme 9, 1.

Qu. *How is he to be prayed vnto?*

Anſ. Not with fained lips.

Qu. *Who is our beſt guide?*

Anſ. The ſpirit of God.

Qu. *Whether doth it lead vs?*

Anſ. To the land of righteouſneſſe, Pſal. 143, 10.

Qu. *What is the Lord to them that truſt in him?*

Anſ. A fortreſſe, a bulwarke, and a ſhield, 144, 2.

The end of the Pſalmes.

The Prouerbs of SALOMON.

Queſtion.

WHat is a *Prouerbe?*

Anſ. A ſhort ſaying, including much matter.

Qu.

Qu. *What doth it teach?*

Answer. Wisedome and vnderstanding.

Quest. *What is the beginning of wisedome?*

Ans. The feare of the Lord, verse 7.

Qu. *Who imbraceth instruction?*

Ans. The wise.

Qu. *Who refuseth it?*

Ans. The foole, verse 7.

Qu. *How doth wisedome adorne?*

Ans. Like a chaine of gold about the necke, verse 9.

Qu. *When sinners entice vs, what must we doe?*

Ans. Not giue consent, verse 10.

Qu. *How are sinners disposed?*

Answ. Their feete are swift to euill. verse 16.

Qu. *If we seeke after wisedome, what will she doe?*

Ans. Poure out her minde vnto vs, and giue vs vnderstanding, verse 23.

Qu. *If wee despise wisedome what will she doe?*

Ans. Laugh at our destruction, verse

Qu. *How commeth destruction?*

Ans. Sodainly, like a whirle-winde, verse 27.

Qu.

Queſt. *What is the hindrance to the obtaining of wiſedome?*

Anſ. Slouth.

Qu. *How doth ſlouth reward thoſe that loue it?*

Anſ. With death and confuſion, cha. 1, 32.

The Doctrine of the 2. Chapter.

Queſtion.

IN *what ſort muſt we ſeeke after wiſedome?*

Anſ. As after gold and ſiluer.

Qu. *Whence commeth wiſedome?*

Anſ. From the mouth of God, verſe 6.

Qu. *What is the effect of wiſedome?*

Anſwere. It will preſerue vs from all vices.

Queſt. *What is the propertie of a harlot?*

Anſw. To flatter with her lips. verſe 16.

Qu. *Whether leades her acquaintance?*

Anſ. To hell, verſe 18.

The

The Doctrine of the 3. Chapter.

Question.

TO keepe the commaundements of God what profit bringeth it?

Anſ. Proſperitie and length of life, verſe 3.

Qu. *What Iewels muſt we hang about our neckes?*

Anſ. Mercy and trueth.

Qu. *Where muſt they be ſet?*

Anſwer. In the table of our heart, verſe 3.

Queſt. *Why doth God giue riches vnto men?*

Anſ. By them to honour him, verſe 6.

Queſt. *What is the reward of that honour?*

Anſw. Our barnes ſhall be filled with aboundance, and our preſſes burſt with new wine, verſe 10.

Qu. *In what ſort muſt men be wiſe?*

Anſwer. Not in their owne conceit, verſe 7.

Qu. *Whom doth God correct?*

Anſ. Such as he loueth, verſe 12.

Qu. *At what rate is wiſedome valued?*

Anſ.

Anſ. To be more worth than gold or pearle, verſe 15.

Qu. *What be the handmaides of wiſedome?*

Anſw. Long life. verſe 16. pleaſant dayes, verſe 17. ſecuritie of ſoule and body, verſe 23.24.25.

Qu. *What vices are elſe forbidden in this Chapter?*

Anſ. All malice or deſire to hurt, verſ. 29. All cauſeleſſe contention, verſe 30. And all ſcorning and ſcoffing, verſe 34.

Qu. *Why are theſe vices forbidden?*

Anſ. Becauſe they are abhomination before the Lord. verſe. 32.

The Doctrine of the 4. Chapter.

Queſtion.

H*Ow are the wicked fed?*

Anſ. With the bread of extortion, and the wine of violence, verſe 17.

Qu. *What infecteth the whole courſe of life?*

Anſ. A corrupt heart, falſe lippes, and wanton eyes.

Qu. *What purifieth the whole courſe of life?*

Answ. A cleane heart, a true tongue, and a chaſt eie, 23, 24, 25.

The Doctrine of the fift chapter.

Queſtion.

HOw ſeemeth luſt at the firſt?

Anſ. As ſweet as hony, verſe 3.

Qu. *How in the end?*

Anſ. As bitter as worme-wood, verſ. 4.

Qu. *What hurt bringeth it to the bodie?*

Anſwer. It conſumeth the fleſh, verſe. 11.

Qu. *What to the purſe?*

Anſ. It leaues our goods in the hands of ſtrangers, verſe 10.

Qu. *Is there any thing elſe to be learned out of this Chapter?*

Anſ. To liue vpon our owne labours, verſe 15. To be charitable to others, verſe 16. To keepe wedlocke vnviolated, verſe 18. 19.

Qu. *Why ought wee to be carefull of theſe things?*

Anſ. Becauſe we alwaies walke in the ſight of the Lord, verſe 12.

The

The Doctrine of the 6. Chapter.

Question.

IN *what case is he that is suretie for another man?*

Anſ. Snared with the words of his owne mouth.

Qu. *What learne we by the Piſmires?*

Anſ. Diligence.

Qu. *How?*

Anſ. To labour in Summer, to preuent the wants of Winter.

Queſt. *How commeth powerty vpon the ſlouthfull?*

Anſ. Like an armed man?

Qu. *Which be the ſix things that God hateth?*

Anſ. Firſt, haughty eies: ſecondly a lying tongue: thirdly, a heart imagining euill: fourthly, feet ſwift to ſhed bloud: fiftly, a falſe witneſſe: ſixtly, ſowers of contention, verſe. 17.18.19.

Queſt. *What is our ſpeciall dutie to our parents?*

Anſ. Obedience to follow their inſtruction.

Queſt. *How many waies doth a wicked woman tempt?*

Anſ. With the beautie of her face, the flatterie of her tongue, and the wantonneſſe of her lookes. verſe 24.25.

Qu. *Is adultery worſe than theft?*

Anſ. Yes.

Qu. *Why?*

Anſ. Becauſe theft may be redeemed: but adulterie deſtroyeth the ſoule, and the reproach thereof can neuer be put away, verſe 31.32.33.

The Doctrine of the 7. chapter.

Queſtion.

WHy is luſt called a deed of darkneſſe?

Anſw. Becauſe commonly it practiſeth in the night when the ayre is darke and blacke, verſe 9.

Qu. *The reaſon of that?*

Anſ. Such is the guilt of conſcience, as it couets darkeneſſe to ſhadow the filthineſſe thereof.

Qu. *What are the markes of an harlot?*

Anſ. A wandering foot, verſe. 13. An impudent face, verſe. 13. And an inticing tongue, verſe 15. 16. 17.

Qu. *What is [illegible] that yeelds to the inticement of luſt?*

Anſ.

Anſ. An Oxe led to the ſlaughter, a foole that goeth to the ſtockes: or a bird that hasteth to the ſnare, verſe 22. 23.

The Doctrine of the 8. Chapter.

Queſtion.

IS wiſedome any niggard of her good graces?

Anſw. No, ſhee cryeth out vnto men in the gate, and in the entry of their houſes, in the toppe of high places, and by the high way ſide, verſe 2, 3.

Qu. *What doth ſhe promiſe?*

Anſw. The knowledge of excellent things, verſe 6.

Qu. *How doth ſhe induce the minde of men to follow her?*

An. By promiſing vnto them that her doctrine ſhall be eaſie and plaine, verſe. 9.

Qu. *What in this booke is vnderſtood by the name of wiſedome?*

Anſ. The word of God and the doctrine of his Preachers, which is eaſie to all them that haue a deſire to learne?

Qu. *Of what countenance is wiſedome?*

Anſ. Euen from eternitie, before the earth was made, the depths begotten or the mountaines ſetled, verſe, 23. 24. 25.

The Doctrine of the 9. Chapter.

Queſtion.

IN this Chapter, how doth wiſedome allure her followers?

Anſ. By calling them to a ſumptuous banquet.

Qu. *What is meant by that banquet?*

Anſ. The word of God and the miniſtration of his ſacraments.

Qu. *In the thirteenth verſe it is ſayd, A fooliſh woman is troubleſome, what vnderſtand you by the fooliſh woman?*

Anſ. Ignorant preachers.

Qu. *What is their Doctrine?*

Anſ. Like ſtolne waters, ſweete to the fleſh, but vnpleaſant to the ſpirit, verſe 17, 18.

The Doctrine of the 10. Chapter.

Question.

WHat are the vertues and vices decyphered in this Chapter for our instruction?

Anſ. The firſt are, wiſedome and follie.

Qu. *What is the good that commeth by wiſedome?*

Anſ. A wiſe Sonne maketh a glad father.

Qu. *What is the hurt that commeth by folly?*

Anſ. A fooliſh Sonne is a heauineſſe to his mother.

Qu. *What are the ſecond?*

Anſ. Sloth and diligence.

Queſt. *What is the inconuenience of ſloth?*

Anſ. A ſlothfull hand makes poore, verſe 4.

Qu. *What profite comes by diligence?*

Anſw. The hand of the diligent maketh rich, verſe 4.

Qu. *What are the third?*

Anſ. Righteouſneſſe and impietie.

Quest. *What is the good that commeth by righteousnesse?*

Ans. The memoriall of the iust shall be blessed.

Qu. *What is the hurt that commeth by impietie?*

Ans. The name of the wicked shall rot, verse 7.

Qu. *What are the fourth?*

Ans. Innocencie, and guilt of conscience.

Qu. *What is the good that commeth of innocencie?*

Ans. He that walketh vprightly walketh boldly.

Qu. *What is the hurt that commeth by guilt of conscience?*

Ans. Feare and shame, for he perverteth his wayes, and hee shall be made knowne, verse 9.

Qu. *What are the fift?*

Ans. Loue and hatred.

Qu. *What is the good that commeth by loue?*

Ans. It coūereth offences. verse 12.

Qu. *What is the hurt that commeth by hatred?*

Ans. It stirreth vp contentions.

Qu. *What are the sixt?*

Ans. Silence and much babling.

Qu.

Qu. *What is the hurt of much babling?*

Anſ. In many wordes there cannot want iniquitie.

Qu. *What is the good that commeth by ſilence?*

Anſ. Hee that reſraineth his lippes is wiſe. verſe 16.

The Doctrine of the 11. Chapter.

Queſtion.

WHat are falſe ballances?

Anſw. Abhomination before the Lord.

Qu. *What doth a true weight?*

Anſ. Pleaſe him, verſe 1.

Qu. *When pride goes before what followes?*

Anſ. Shame. verſe 2.

Qu. *How is lowlineſſe rewarded?*

Anſ. With wiſedome and Honour.

Queſt. *Can riches deliuer in the day of wrath?*

Anſ. No.

Qu. *What is our refuge then?*

Anſ. True righteouſneſſe, verſe 4.

Qu *How is the way of the righteous?*

Anſ. Direct and ſtraight.

Qu. How is the way of the wicked?

Answer. Crooked and ſtumbling, verſe 5.

Queſt. *Whether leades the path of the one?*

Anſ. To life.

Qu. *Whether leades the path of the other?*

Anſ. To death. verſe 19.

Queſtion. *Can friendſhip defend euill deedes?*

Anſ. No, but in the end they ſhall be puniſhed, verſe 21.

Qu. *How ſhall hee be rewarded that is vertuouſly liberall?*

Anſ. With increaſe.

Qu. *How he that ſpareth more than is conuenient?*

Anſ. With pouerty and indignation. verſe 24.

Qu. *How ſeemes a woman without diſcretion?*

Anſ. Like a ieuvell of gold in a ſwines ſnout, verſe 22.

Qu. *Whom doth the people curſe?*

Anſ. Hoorders vp of corne.

Qu. *And whom will they bleſſe?*

Anſw. Such as brings it forth to ſell, verſe. 26.

The.

The Doctrine of the 12. chapter.

Question.

WHat is a vertuous woman to her husband?

Anſ. A Crowne of Gold vpon his head.

Qu. *And what is ſhe that maketh her husband aſhamed?*

Anſ. Corruption in his bones, verſe 4.

Queſt. *How doe the godly and wicked differ?*

Anſw. Firſt in their thoughts: The thoughts of the iuſt are right, but the counſailes of the wicked are deſpightfull. Secondly in their words: The talke of the wicked is to lie in wait for bloud, but the mouth of the righteous will deliuer them. verſe. 6. Thirdly, in their workes. The wicked worketh a deceitfull worke, but hee that ſoweth righteouſneſſe ſhall receiue a ſure reward. ch. 11.18 Fourthly, in their end: the wicked periſh but the houſe of the righteous ſhall ſtand faſt, verſe 7.

Qu. *Are not many men deſpiſed for pouertie?*

Anſ.

Anſ. Yea.

Qu. *But what is he that is poore and liueth of his owne labour?*

Anſ. Better than he that boaſteth, and lacketh bread, verſe 9.

Qu. *What are the words of a peruerſe Tongue?*

Anſ. Like the prickings of a ſword.

Qu. *Why?*

Anſ. Becauſe they prouoke others to anger, verſe 18.

The Doctrine of the 13. Chapter.

Queſtion.

WHat is the chiefe vſe of the tongue?

Anſ. To glorifie God.

Qu. *Vſing it ſo, what followes?*

Anſ. That a man ſhall receiue much good by the fruit thereof, verſe 2.

Qu. *What is one property of a ſluggard?*

Anſw. To deſire much, but to take paines for nothing.

Qu. *How is he rewarded?*

Anſ. His ſoule is ſtill emptie, and he finds no reliefe, verſe 4.

Qu. *There are two ſorts of men, which vnder*

vnder the name of riches ſhew themſelues both diſſemblers, which be they?

Anſ. Hee that maketh himſelfe rich and hath nothing: and he that maketh himſelfe poore hauing much wealth: verſe 7.

Qu. *But theſe qualities being referred to the goods of the minde, what is the fault of the firſt?*

Anſ. Vainegloriе to be proud of that he hath not.

Qu. *VVhat is the fault of the ſecond?*

Anſ. Not any at all, but rather a commendable modeſtie, that although hee be vertuous, yet hee had rather other men ſhould ſpeake of it than himſelfe, verſe 7.

Qu. *VVhat ſhall become of euill gotten goods?*

Anſ. They ſhall waſte.

Q. *What of thoſe which are true gotten?*

Anſ. They ſhall increaſe, verſe 11.

Qu *VVhen hope is deferred, what doth it bring?*

Anſ. Faintneſſe of heart.

Qu. *But once accompliſhed, what is it then?*

Anſw. A tree of life, verſe 12.

Qu. *VVhat is it to be obedient?*

Anſ.

Anſ. It maketh a man gracious.

Qu. *What is it to be diſobedient?*

Anſw. It maketh a man hated, verſe 15.

Qu. *When wee ſend forth a meſſenger what muſt our care be?*

Anſ. That he be vertuous and wiſe.

Qu. *And why?*

Anſw Becauſe a wicked meſſenger procureth much hurt to himſelfe and others, but a faithfull Embaſſadour is a preſeruation to both, verſe 17.

Qu. *How ſhall he be rewarded that refuſeth inſtruction?*

Anſ. With pouertie and ſhame.

Qu. *How he that imbraceth diſcipline?*

Anſ. He ſhall be honoured, verſe 18.

Qu. *What company ought we to keepe?*

Anſ. The wiſe, for ſo we ſhall be wiſe.

Qu. *What company ought we to ſhun?*

Anſ. The company of fooles, becauſe with them wee ſhall be afflicted, verſe 20.

Qu. *To ſpare the rodde of correction toward our children when they offend, is it loue?*

Anſ. No, but rather hate.

Qu. *Who loueth his children then?*

Anſ. He that chaſtiſeth them, verſe 24.

The Doctrine of the 14. chapter.

Question.

WHat is a wise woman in a house?

Anſ. A bleſſing to encreaſe.

Qu. *But what is a fooliſh?*

Anſ. A curſe to decay and ruine, verſe 1.

Q. *What is the way that ſeemeth right, but the iſſues thereof are death?*

Anſwer. The allurements to pleaſure. verſe 12. 13.

Qu. *How doe we decline from God?*

Anſ. In following the world.

Qu. *What ſhall our ſucceſſe bee in the end?*

Anſ. We ſhall be made wearie of our waies, verſe 14.

Qu. *When a tale is told, muſt we giue credite ſtrait?*

Anſw. No, but conſider the circumſtances, verſe 15.

Qu. *Who runnes into ſinne without care or conſideration?*

Anſ. A Foole.

Qu. *Who feareth and departeth from ſinne?*

Anſ. The wiſe man, verſe 16.

Qu.

Qu. *Wherein consisteth the honour of a King?*

Ans. In the multitude of good subiects, verse 28.

Qu. *Who exalteth wisedome?*

Ans. He that is slow to wrath.

Qu. *Who exalteth folly?*

Ans. Hee that is of a hasty minde, verse 29.

Qu. *What doth he that oppresseth the poore?*

Answer. Reproaeth God that made him.

Qu. *What doth he that sheweth mercy on the poore?*

Ans. Hee honoureth him that made him. verse 31.

Qu. *Wherein hath a maister pleasure?*

Ans. In a vertuous and wise seruant.

Qu. *Wherein is he displeased?*

Ans. Toward him that is vicious and lewd. verse 35.

The Doctrine of the 15. chapter.

Question.

WHat pacifieth wrath?

Ans. A soft answere.

Qu. *What stirreth vp anger?*

Ans.

Anſ. Froward words, verſe 1.

Qu. *Who ſpeaketh right, and according to knowledge?*

Anſ. The tongue of the wiſe.

Qu. *Who babbleth and vſeth vaine words?*

Anſ. The mouth of the fooliſh, verſ. 2.

Qu. *From whom is nothing hid?*

Anſ. From the eyes of the Lord, for hee beholdeth both the euill and the good, verſe. 3.

Qu. *Doth his ſight pierce into the depth of hell?*

Anſ. Yes.

Qu. *What learne you by that?*

Anſ. That he much more ſeeth into the hearts of men, verſe 11.

Qu. *When the heart is ioyfull, what followes?*

Anſ. A cheerefull countenance.

Qu. *When the heart is ſad what enſues?*

Anſ. Heanineſſe of looke, verſe 13.

Qu. *How liue the wicked?*

Anſ. In continuall horrour.

Qu. *How the vpright in conſcience?*

Anſ. As a continuall feaſt, verſe 15.

Qu. *Are the richeſt men moſt happy?*

Anſw. No, better is a little with the feare of the Lord, than great treaſure with trouble, verſe 16.

Qu.

Qu. *How is homely fare made sweet and delicate?*

Ans. By loue, for better is a dinner of greene hearbs with loue, than a stalled Oxe with hatred, verse 17.

Qu. *What followes the angry man?*

Ans. Woe and strife.

Question. *What followes the gentle and meeke?*

Ans. Peace and quietnesse, verse 18.

Q. *How seemeth the way of the slothful?*

Ans. As a hedge of thornes.

Qu. *Why?*

Ans. Because he alwayes findeth some stay, and dare not goe forward.

Qu. *How seemeth the way of the diligent?*

Ans. Plaine and smooth, though neuer so rugged.

Qu. *And why?*

Answ. Because hee is dismayed at nothing. verse 19.

Qu. *Where doe mens thoughts come to naught?*

Ans. Where counsell is wanting.

Qu. *Where doe they prosper?*

Answ. Where much counsell is vsed. verse 22.

Qu. *If we will liue, what way must we tread?*

Ans.

Anſ. On high, that is, our conuerſation muſt be in heauen.

Qu. *Where lyes the way to death?*

Anſ. Below, that is, in liuing after the faſhion of the world, verſe 24.

Qu. *When are words moſt acceptable?*

Anſw. When they are ſpoken in due ſeaſon, verſe 23.

Queſt. *To whom is the Lord nere when they pray?*

Anſ. To the godly.

Qu. *To whom is he farre off?*

Anſ. To the wicked. verſe 29.

The doctrine of the 16. chapter.

Queſtion.

WHo is the guide of the tongue?

Anſ. The Lord, for without him we are not able to ſpeake a good word, verſe 1.

Queſt. *What is the moſt abuſe amongeſt men?*

Anſ. Selfe conceit.

Qu. *How?*

Anſw. In that euery mans waies are cleane in his ſight.

Qu. *But who diſproueth them.*

Anſ.

Anſ. The wiſedome of the Lord that tryeth the ſpirit, verſe 2.

Qu. *Are all things created for the glorie of God?*

Anſ. All things.

Qu. *What, the wicked?*

Anſ. Yea the wicked, that in their deſtruction he may be glorified, verſe 4.

Qu. *What is a ſigne our ſinnes are forgiuen?*

Anſ. An vpright life after repentance verſe 6.

Qu. *How ought a king to ſpeake?*

Anſ. With diuine lippes.

Qu. *How is that?*

Anſ. He muſt neither prophane, nor tranſgreſſe in iudgement, verſe 10.

Qu. *What followes of that?*

Anſ. His throne ſhall be eſtabliſhed verſe. 12.

Qu. *What is the wrath of a king?*

Anſw. The meſſenger of death.

Qu. *What is his fauour?*

Anſ. Life or elſe a cloud of the latter raine, verſe 14. 15.

Qu. *Who is the Gentleman vſher to deſtruction?*

Anſ. Pride, verſe 18.

Qu. *To what is vnderſtanding compared?*

Anſ. To a well of life.

Qu.

Qu. *Why?*

Anſ. Becauſe it ouerflowes with all ſweetneſſe of diſcipline, verſ. 22.

Qu. *To what are the lippes of an euill man compared?*

Anſ. To conſuming fire.

Qu. *And why?*

Anſ. Becauſe he deſtroyes himſelfe & others, verſe 27.

Qu. *Who ſetteth diuiſion amongſt men?*

Anſ. A Tale-teller, verſe 31.

Qu. *What is vertuous old age?*

Anſ. A crowne of glory, verſe. 31.

Qu. *Who is the moſt valiant?*

Anſ. Not he that vanquiſheth a citie, but he that bridles his owne furie, verſe. 32.

The doctrine of the 17. chapter.

Queſtion.

Doth not high words beſeeme a foole?

Anſ. No.

Queſt. *What doth much leſſe beſeeme a Prince?*

Anſ. A lying tongue.

Qu. *What is the vertue of bounty?*

Anſ.

Anſ. Like the vertue of a precious ſtone.

Qu. *How is that?*

Anſ. As the one draweth the eyes of the beholder (which way ſoeuer it is turnes) ſo doth the other the hearts of people. verſe 8.

Qu. *What is the nature of moſt Princes?*

Anſ. They will not be reproued.

Qu. *But what if they be?*

Anſwer. They will be offended with him that doth it, verſe 9.

Queſt. *What is a ſharpe word to a good nature?*

Anſ. More than a hundred ſtripes to a peruerſe foole, verſe 10.

Qu. *Is a foole in his folly to be ſhunned?*

Anſ. Yea, as much as a Beare robd of her whelpes, verſe 11.

Queſt. *From whom ſhall euill neuer depart?*

Anſ. From him that rewardeth euill for good, verſe 13.

Qu. *May we iuſtifie the wicked?*

Anſwer. No.

Qu. *May we condemne the iuſt?*

Anſ. Neither.

Qu. *And why ſo?*

Anſ. Becauſe to doe either is abhomination

nation before the Lord, verſe 15.

Qu. *What good doth a foole get by his wealth?*

Anſ. Nothing, if he ſeek not wiſdom. verſe 16.

Qu. *How is a friend knowne?*

Anſw. By his good will at all times, verſe 17.

Qu. *When is a foole counted wiſe?*

Anſ. When he holds his peace, verſe. 28.

The Doctrine of the 18. *chapter.*

Queſtion.

IS there any defect in wiſedome?

Anſ. No, it is like deepe waters or the well-ſpring of a flowing riuer, that is neuer emptie, verſe 4.

Qu. *How is the foole inſnared?*

Anſ. By his owne lips, verſe 7.

Qu *Who is the ſlothfull kin vnto?*

Anſ. To him that is a great waſter, verſe 9.

Qu. *How?*

Anſ. As the one gets nothing, ſo the other ſpends all, and both their liues end in pouertie.

Qu. *What is the meanes to riſe to honor?*

Anſ.

Anſ. Humilitie, verſe 12.

Queſt. *What procureth audience before high perſons?*

Anſ. Gifts, verſe 16.

Qu. *How doe the words of the rich and poore differ?*

Anſ. The one ſpeaketh roughly, as depending on his wealth: the other meekly, as fearing pouertie, verſe 23. and in chap. 10. 15.

The Doctrine of the 19. Chapter.

Queſtion.

WHo gathers many friends?

Anſ. He that is rich.

Qu. *Who is deſtitute of comfort?*

Anſ. He that is poore, verſe 4. 7.

Qu. *Who ſhall not eſcape vnpuniſhed?*

Anſ. A falſe witneſſe.

Qu. *Who is he that ſhall periſh?*

Anſ. A teller of lies. verſe 9.

Qu. *What is it to deferre anger, and paſſe ouer offences with a charitable mind?*

Anſ. Diſcretion in the ſoule, and glorie to God, verſe 11.

Qu. *What is the Kings wrath compared vnto?*

Anſ.

Anſ. The roaring of a Lion.

Qu. *To what his ſauour?*

Anſ. The morning dew. verſe 12.

Qu. *Of whence haue we riches?*

Anſ. By inheritance from the world.

Qu. *But of whence a vertuous wife?*

Anſ. From the hands of the Lord. verſe 14.

Qu. *Who lendeth to the Lord?*

Anſw. He that hath mercy vpon the poore, and he will be his recompence, verſe 17.

Qu. *Who is better than a rich lyer?*

Anſ. A poore man that is true, verſe 22.

Qu. *How are the ſimple and ignorant admoniſhed?*

Anſ. By the puniſhment of the ſcornfull. verſe 25.

The Doctrine of the 20. Chapter.

Queſtion.

WHy *muſt we beware of much wine?*

Anſwer. Becauſe wine bibbers are ſcoffers, and apt to quarrell, verſe 1.

Queſtion. *Is it diſgrace to ceaſe from ſtrife?*

Anſ. No, but an honour.

Qu. *How?*

An. Becauſe euery foole wil be medling, verſe 3.

Qu. *Why will not the ſlothfull plow?*

Anſ. Becauſe it is Winter.

Qu. *What ſhall he therefore doe in Summer?*

Anſ. Begge, verſe 4.

Qu. *What doth drowſineſſe cauſe?*

Anſ. Pouerty.

Qu. *What doth watchfulneſſe bring?*

Anſ. Plenty of bread, verſe 13.

Qu. *How ſeemes the bread of deceit?*

Anſ. Sweet at the firſt.

Qu. *How afterward?*

Anſ. Like grauell in the mouth, verſe 7.

The Doctrine of the 21. Chapter.

Queſtion.

WHo *is higheſt in authority vnder God?*

Anſ. The King.

Qu. *Can he doe all things then, as pleaſeth him?*

Anſwer. No, no otherwiſe than God hath appointed.

Qu. *Why ſo?*

Anſ.

Anſ. Becauſe the hearts of Princes are in the hands of the Lord, to diſpoſe as he ſeeth good.

Qu. *Is not the company of a contentious woman irkeſome?*

Anſw. Yes, and it is better to dwell in a corner of the houſe toppe, than with ſuch a one in a wide pallace. ver. 9. & 19.

Qu. *Who ſhall crie and not be heard?*

Anſ. He that ſtoppeth his eare at the crying of the poore. verſe 13.

Qu *What is it to wander out of the way of knowledge?*

Anſ. All one as to remaine amongeſt the dead. verſe 16.

Queſt. *Which is the better, wiſedome or ſtrength?*

Anſ. Wiſedome.

Qu. *How prowe you that?*

Anſ. Becauſe wiſdome ouerthroweth the confidence of the mighty, verſe. 22.

Qu. *May any thing preuaile againſt the decree of the Lord?*

Anſ. No, neither wiſedome, vnderſtanding, nor counſell, verſe 30.

The Doctrine of the 22. Chapter.

Question.

WHat is the estimation of a good name?

Answ. More worth than riches. verse. 1.

Quest. *Why must we flye the path of the froward?*

An. Because their way is ful of thorns and snares. verse 5.

Qu. *When wee see a plague hang ouer vs for our offences, what must we doe?*

Ans. Hide our selues vnder the shadow of Gods mercie, by calling vpon his name.

Qu. *But what doe the foolish at such a time?*

Ans. Goe on stil without repentance, and are punished, verse 3.

Qu. *To make children proue vertuous old men, what shall we doe?*

Ans. Instruct them therein in their youth, verse 6.

Qu. *Why is borrowing grieuous?*

Ans. Because the borrower is seruant to the lender, verse 7.

Qu. *Who kindles strife?*

Ans. The scorner.

Qu. *How must we quench it?*

Ans.

Anſ. By caſting out the ſcorner, verſe. 10.

Qu. *Whoſe familiaritie ought Princes to vſe?*

Anſw. Such as are pure of heart. verſe. 11.

Qu. *What will the Lord doe to them that rob the poore?*

Anſw. Spoyle the ſoules of them, as they ſpoyle theirs, verſe. 22. 23.

Qu *With whome is it dangerous to converſe?*

Anſ. With the angry and furious man verſe. 24.

The Doctrine of the 23. Chapter.

Queſtion.

AT the table of a ruler what muſt we remember?

Anſ. Sobrietie, verſe. 1. 2. 3.

Qu. *What is correction to a child?*

Anſw. Deliuerance from deſtruction. verſe. 14.

Qu. *Is enuy forbidden?*

Anſ. Yea euen againſt ſinners.

Qu. *How?*

Anſ. Not to vexe our ſelues at their proſperity, nor grieue in that we are not like them. verſe 17.

Qu. *Why?*

Anſ. Becauſe they ſhall be cut downe like graſſe, and wither: but our hope ſhall continue, Pſal. 37. 1.

Qu. *Why muſt wee not keepe company with drunkards and gluttons?*

Anſ. Becauſe their life is odious, and their end pouertie, verſe 21.

Qu. *What part of our bodies muſt wee dedicate to wiſedome?*

Anſ. Our heart, verſe 26.

Qu. *Why is a Whore compared to a deep ditch?*

Anſwer. Becauſe ſhee deuoureth the ſoules of many, verſe 27.

Qu. *To whom is woe, ſorrow, wounds, and redneſſe of eyes?*

Anſw. To them that tarry long at the wine, verſe. 30.

Queſt. *What other inconueniences follower drunkennеſſe?*

Anſw. Though it bee pleaſant at the firſt, it biteth like a ſerpent in the end, it inkindleth luſt, and makes a man ſenceleſſe of wrong, verſe. 22. 23. 25.

The doctrine of the 24 chapter.

Question.

HOw is warre to be enterprised?

Anſ. Adviſedly and with counſell, verſe 6.

Qu. *When is mans courage tried?*

Anſ. In the day of aduerſity, verſ. 10.

Q. *What muſt we doe when we ſee the innocent oppreſſed?*

Anſ. Deliuer them.

Qu. *But if we doe not, are we excuſed to ſay we knew it not?*

Anſ. No, for God which ſearcheth the heart, ſees the contrary, verſe 11. 12.

Qu. *What danger is he in, that reioyceth at another mans fall?*

Anſ. To turne the wrath of God from the other vpon himſelfe, verſe 17. 18.

Qu. *Who is to be abhorred of the whole world?*

Anſwer. He that ſayes to the wicked, thou art righteous, verſe 24.

Qu. *Who is to be reuerenced of the whole world?*

Anſ. Hee that boldly rebuketh the wicked, verſe 25.

Qu. *In what ſtate is the field of the ſlothfull?*

Anſ.

Anſ. Ouergrowne with thornes and nettles, verſe 31.

Qu. *What inſtruction receiue we thereby?*

Anſ. To beware of the like ſinne.

Qu. *What are the words of the ſlothfull?*

Anſ. Yet a little ſleepe, a little folding of the armes: or, there is a Lion without, &c. that ſo he may ſtill cheriſh his lazy humour, verſe 33.

The doctrine of the 25. chapter.

Queſtion.

W*Hen is a Prince a meet veſſell for the Lords vſe?*

Anſ. When hee is purged from vice, and the corruption of lewd counſellors, verſe. 5.

Qu. *What are words ſpoken in fit place compared vnto?*

Anſ. Apples of gold, ſet in pictures of ſiluer. verſe 11.

Qu *What is a faithfull Meſſenger, to him that ſends him?*

Anſ. As colde in extremitie of heat, verſe. 13.

Qu.

Qu. *To what may wee liken him that boasteth of false liberalitie?*

Answ. To clouds and winde without raine, making a great shew without any performance. verse 14.

Qu. *How must we taste the pleasures of this world?*

Ans. As we would hony: moderately, least we surfet, verse 19.

Qu. *What is hee like vnto that beareth false witnesse against his neighbour?*

Ans. A hammer, a sword, or the sharpe arrow.

Qu *Why?*

Answ. Because his words bruise and wound, verse 18.

Qu. *What is the vnfaithfull like to in the time of trouble?*

An. A broken tooth, or a sliding foot. verse 19.

Qu. *To take a mans garment from him in winter what is it like?*

Ans. Vineger powred vpon Allome, because as the Vineger dissolueth the Allom, so doth such crueltie vndoe the needie; verse 20.

Queſt. *Must we hate him that hateth vs.*

Ans. No, but giue him bread if hee be hungry, and drinke if hee be thir-

sty? and so by noting our curteſie, his owne conſcience ſhal reclaime him, verſ. 21. 22.

Qu. *What is he like that cannot bridle his owne nature?*

Anſ. A Citie without walles, ſubiect to any danger: verſe 28.

The Doctrine of the 18. Chapter.

Queſtion.

IS *honour vnmeet for a Foole?*

Anſ. Yea, as inconuenient as ſnow in harueſt, verſe 1.

Qu. *Needs wee to feare a curſe that is cauſeleſſe?*

Anſw. No more than the ſparrow doth the Fowler, when ſhee is in her flight, verſe 2.

Queſt. *To whom belongs a ſpurre or a whippe?*

Anſ. To the horſe.

Qu. *To whom the rod?*

Anſ. To the foole, verſe 3.

Qu. *What is it to giue honour to a foole?*

Anſwer. Euen the ſame, as to hide a Pearle amongſt a heape of ſtones, verſe 8.

Qu.

Qu. *Of whom is there lesse hope than of a foole?*

Ans. Of him that is wise in his owne conceit, verse. 12.

Qu. *What is it to meddle in a brawle?*

Ans. As much as to take a curst dog by the eares, verse 17.

Quest. *What doth the deceitfull man in his rage?*

Ans. Mischiefe, and sayes it is a ieast; like him that is madde, throwing firebrands abroade, and must bee borne withall because he is mad, verse 18, 19.

The Doctrine of the 27. Chapter.

Question.

OF *whom must we be praised?*

Answ. Not of our selues, but of others, verse 2.

Qu. *What is anger?*

Ans. Cruell.

Qu. *What is enuy?*

Ans. Not to be stood against, vers. 4.

Qu. *Why may wee not boast of to morrow?*

Ans. Because we know not what the successe of the day will be, verse 1.

Qu. *What are the wounds of a louer?*

Ans.

Anſ. Faithfull.

Qu. *What are the kiſſes of an enimie?*

Anſ. Dangerous. verſe 6.

Qu. *Who deſpiſeth delicate meates?*

Anſ. He that is full.

Qu. *Who thinketh bitter things ſweet?*

Anſ. The hungry ſoule, verſe 7.

Qu. *Is the hearty counſaile of a friend pleaſant?*

Anſ. Yes, as an oyntment of perfume, ſo doth it reioyce the heart. verſe 9.

Qu. *In time of extremitie what muſt we cleaue to?*

Anſ. Rather a neighbour neere hand, than a brother farre off, verſe 10.

Qu. *Can a contentious woman be concealed?*

Anſ. No more than the winde, verſe 16.

Qu. *Ought not hee that attendeth to be recompenced?*

Anſwer. Yes, as hee that keepeth the Figge-tree ſhall eate the fruite thereof, verſe 11.

Queſt. *May the eyes of a man be ſatisfied?*

Anſ. No more than the graue, which is neuer full, verſe 20.

Qu. *May a foole be ſeparated from his folly?*

Anſ.

Anſ. No, not if you bray him in a morter with a peſtell. verſe 22.

Qu. *What is the duty of a Paſtor?*

An. To know the ſtate of their flock, and to be vvatchfull ouer them. verſe 23.

The Doctrine of the 28. Chapter.

Queſtion.

W*Hat is the terror of a guiltie conſcience?*

Anſ. To flye though no man purſue.

Qu. *What is the ſecuritie of innocencie?*

Anſwer. To be confident as a Lion, verſe 1.

Qu. *What cauſeth the change of many Princes?*

Anſ. The tranſgreſſion of the Land, verſe 2.

Qu. *For whom doth the vſurer gather his wealth?*

Anſw. Not for himſelfe, but for ſome other that will vſe it better, verſe 8.

Qu. *Who ſhall obtaine mercie?*

Anſ. He that confeſſeth his ſinnes.

Qu. *Who not?*

Anſ. Hee that hideth his offences, verſe 13.

Qu.

Qu. *Is it good to set a wicked ruler ouer the people?*

Anſ. No, for hee will behaue himſelfe like a roaring Lion, or hungry Beare. verſe 15.

Qu. *Shall goods euill gotten proſper?*

Anſ. No, they ſhall vaniſh, verſ. 20. and Chap. 20. 21.

Qu. *Shall a man that rebuketh find fauour with the rebuked?*

Anſ. Yes in the end, more than hee that flatters him, verſe 23.

Qu. *What is hee that robbeth Father or Mother?*

Anſw. Beſide a theeſe, a deſtroyer, verſe 24.

The Doctrine of the 29. chapter.

Queſtion.

WHat is it to ſtand againſt correction?

Anſ. Obſtinacie, a diſeaſe vncurable, verſe 1.

Qu. *What comes by the authoritie of the righteous?*

Anſ. Ioy and comfort.

Qu *What when the wicked rule?*

Anſ. Sorrow and ſighing, verſe 2.

Qu *How is a kingdome preſerued?*

Anſ. When the Magiſtrates are iuſt.

Qu.

Qu. *How is it brought to ruine?*

Answer. When the Magistrates take bribes, verse. 4.

Qu. *What is the end of flatterie?*

Ans. Deceipt, verse. 5.

Qu. *How is the foole knowne?*

Answ. By his lauish speech, hee powreth forth his minde at once.

Qu. *How is a wise man knowne?*

Ans. By his taciturnitie: hee will not speake but vpon occasion, verse 16.

Qu. *How doth wickednesse increase?*

Ans. With the number of them that commit wickednesse, verse 16.

Qu. *What doth too much lenity?*

Ans. Make a seruant presume to be as a sonne, verse 21.

The Doctrine of the 30. chapter.

Question.

WHat is the danger pouertie may fall into?

Ans. Theft.

Qu. *What is the danger wealth may fall into?*

Ans. Forgetfulnesse of God.

Qu. *What kinde of life must wee then pray for?*

Ans.

Anſ. A competent, neither too much nor too little, verſe 8. 9.

Qu. *What kinde of people are thoſe whoſe teeth are as ſwords, and whoſe iawes are kniues to eate vp the poore?*

An. Vſurers and extortioners. verſ. 14

Qu. *Which be the foure things that are neuer ſatisfied?*

Anſ. The graue, the barren wombe, the earth for water, and the fire for fewell. verſe 19.

Qu. *What are the three things that are hid, & the fourth that cannot be knowne?*

Anſ. The way of an Eagle in the aire, the path of a Serpent ouer a rocke, the courſe of a ſhip in the Sea, and the haunt of a man with a maid, verſe 19.

Queſt. *Which are the foure things that commonly abuſe the ſtute whereunto they are called?*

Anſwer. A ſeruant put in authority, a foole at a banquet, a hatefull woman married, and a handmaide the heire to her miſtreſſe. verſe 23.

Qu. *Which are the foure ſmall creatures that giue checke to men for wiſdome?*

Anſwer. The Piſmire that prepareth meate in Summer againſt Winter, the Cony that builds his houſe in the rock, the Graſhopper that obſerues order, yet

hath no ruler, and the Spider that takes holdeth Kings places, verse 25. 26. 27. 28.

The Doctrine of the 31. chapter.

Question.

What learne you in this Chapter?

Anſ. To be chaſte and temperate, verſe. 3.

Qu. *Chaſte as how?*

Anſ. In theſe words: Giue not thy ſtrength to women.

Qu. *Temperate as how?*

Anſw. To refraine from drinking of wine, verſe 4.

Qu. *What learne you elſe?*

Anſ. How to know a vertuous woman.

Qu. *How is a vertuous woman known?*

Anſ. By her painfulneſſe: ſhe ſeeketh wooll, and flaxe, and laboureth cheerefully, verſe 13. By her watchfulneſſe: ſhe will riſe while it is yet night, verſe. 15. By her prouidence, with the fruit of her hand ſhe planteth a vineyard, verſe 16. By her charitie: ſhee ſtretcheth out her hand to the poore, verſe. 20. And by her

her faith: in the latter day ſhe ſhall reioyce, verſe 25.

Finis Proverbs.

ECCLESIASTES, or the PREACHER.

Queſtion.

WHo writ this booke?

Anſ. Salomon.

Qu. *Why is it called by the name of the Preacher?*

Anſwer. Becauſe *Salomon* by way of exhortation labours to inſtruct all men how to hate the vanities of this world, and to affect nothing but heauenly bleſſednesſe.

Chapter. 1.

Queſtion.

WHat are the pleaſures of this life?

Anſ. Vanitie of vanities, verſe 2.

Qu. *Is there any thing vnder heauen a man may ſay, this hath not been before?*

Anſ. Nothing, verſe 10.

Qu. *Is wiſedome likewiſe vaine?*

Anſ. Yes, and vexation of ſpirit, v. 17.

Chapter.

Chapter.2.

Queſtion.

W *Herein then conſiſteth happineſſe, in mirth and ioy?*

Anſ. No, verſe 2.

Qu. *In banquetting?*

Anſ. No, verſe. 3.

Qu. *In ſumptuous building?*

Anſ. No, verſe. 4.

Qu. *In gold and ſilver?*

Anſ. No.

Qu. *In multitude of ſeruants?*

Anſ. No, verſe. 8.

Qu. *In authoritie?*

Anſ. No, verſe. 9.

Qu. *What is the reaſon?*

Anſ. Becauſe they are all tranſitorie, and leaue behinde them vexation of ſpirit. verſe. 11.

Qu. *Wherein is the foole and wiſe man alike?*

Anſ. In death, verſe 16.

Queſt. *What are the dayes of man?*

Anſ. Trauaile and ſorrow. verſe 23.

Chapter.

Chapter 3.

Queſtion.

WHat is here ſet downe?

Anſ. The mutabilitie of time.

Qu. *What learne we by that?*

Anſ. Firſt, that nothing in this world is permanent: Secondly, not to bee grieued if wee haue not all things at once nor enioy them ſo long as wee would, from the 1. to the 8.

Qu. *Why can wee haue nothing but by paineſull trauell?*

Anſ. Becauſe thereby the Lord will humble vs. verſe 10.

Queſt. *Are the conditions of men and beaſts alike?*

Anſ. Yes touching the death of their bodies. verſe 19.

Qu. *How doe they differ?*

Anſw. The one is partaker of reaſon, the other is gouerned by ſence, the one periſheth body and ſoule, the other liueth eternally.

Qu. *How, both in body and ſoule?*

Anſ. Yes, after the reſurrection of the fleſh.

Chapter. 4.

Queſtion.

HOw doth he further proove vexation of ſpirit?

Anſ. In that the innocents are ſtill oppreſſed, and no man comforteth them, verſe 1.

Queſt. *How is the poore man preferred before a King?*

Anſ. By wiſedome, verſe 13.

Qu. *What is the bond of friendſhip?*

Anſ. Societie.

Qu. *What is the benefit of ſociety?*

Anſ. Mutuall comfort and helpe one man to another, verſe. 10. 11. 12.

Chapter 5.

Queſtion.

IN *ſpeaking to God what muſt we auoid?*

Anſwer. Temeritie, and multitude of words, verſe 1.

Queſt. *Who ſeeth the oppreſſion of the poore?*

Anſ. The Lord.

Qu. *Who ſhall redreſſe them?*

Anſ.

Anſ. He that ſees them, verſe 7.

Qu. *What learne we by this?*

Anſ. Not to be aſtonied at the malice of the world, ſince our reuenger liues.

Qu. *How is the deſire of the couetous?*

Anſ. Inſatiable. verſe 9.

Qu. *For what is the night appointed?*

Anſ. For reſt vnto all creatures.

Qu *How reſts the couetous man?*

Anſ. Vnquietly.

Qu. *How reſts the poore labourer?*

Anſw. His ſleepe is ſweet vnto him, verſe 11.

Chapter. 6.

Queſtion.

How is the rich man miſerable?

Anſwer. In that God hath giuen him much treaſure and wealth, and hee wanteth the power to enioy it. verſe. 2.

Qu. *How commeth that to paſſe?*

Anſ. Either by parſimony, loſſe, or ſodaine death.

Chapter. 7.

Queſtion.

WHy is the day of death better than the day of birth?

Anſ. Becauſe our birth is the entrance to ſorrow and affliction: and our death the gate to ioy and happineſſe, verſe 3.

Qu. *Why is it better to goe to the houſe of mourning than the houſe of laughter?*

Anſw. Becauſe in the houſe of mourning we ſhall behold the iudgement of God, and thereby learne to amend our liues, verſe 4.

Queſt. *Why is it better to heare the rebuke of a wiſe man, than the ſong of a foole?*

Anſ. Becauſe the one is inſtruction, the other loſſe of time.

Qu. *What is the perverſeneſſe of the world?*

Anſ. That the iuſt ſometime periſh, and the wicked man continueth long in his malice. verſe 17.

Qu. *When wee are admoniſhed to leave wickedneſſe, what muſt we doe?*

Anſ. Come at the firſt call, verſe 19.

Chap.

Chapter. 8.

Question.

WHom doth a tyrant hurt?

Ans. Himselfe as well as others verse 9.

Qu. *Doth God punish sinners?*

Ans. Yes.

Qu. *Wherefore?*

Ans. To their greater iudgement.

Qu. *Doth God afflict the righteous?*

Ans. Yes.

Qu. *Wherefore?*

Answ. For their triall, and to their greater comfort, verse 12. 13. 14.

Chapter 9.

Question.

DOe prosperitie and aduersitie teach vs whom God loueth, & whom he hateth?

Ans. No.

Qu. *Why?*

Ans. Because they happen indifferently both to the righteous and vnrighteous. verse 2.

Qu. *What is the difference then?*

Ans. The righteous are assured of Gods

Gods fauour by faith, so are not the o-ther. verſ. 4.

Qu. *What is the opinion of Epicures?*

Anſ. They had rather bee abiect and liue, then honourable and die, which is meant by the liue Dog, and dead Lion. verſe 4.

Qu. *Why were they of that opinion?*

Anſwer. Becauſe after this life, they thought there was no other being.

Qu. *How doth the world deceiue her fauorites?*

Anſ. By making them thinke they are bleſſed of God, when they haue wealth and good ſucceſſe in this life.

Qu. *Are not thoſe then the bleſſings of God?*

Anſwer. Yes: to them that vſe them to his glorie, and the benefit of the poore, otherwiſe not.

Chapter 10.

Queſtion.

HOw are the deedes of the wiſe?

Anſ. Diſcreet.

Qu. *How are the deedes of the foole?*

Anſ. Raſh and abſurd, verſe. 4.

Qu. *What vanitie doth Salomon else note in this chapter?*

Answ. That the worthy are displaced, and the vnworthy aduanced. verſ. 6. 7.

That the land is miſerable, whoſe Prince wanteth wiſedome, and whoſe Nobles are giuen to their owne luſtes and pleaſures. verſe 16.

Qu. *What treaſon doth God condemne, in a ſubiect againſt his Prince?*

Anſ. Not onely treaſon in act, but treaſon in thought. verſe 20.

Chapter 11.

Queſtion.

TO whom muſt the rich be liberall?

Anſ. To the poore.

Qu. *When?*

Anſ. In this life, becauſe after death there is no further power.

Qu. *How muſt they be liberall?*

An. In diſperſing their alms to many.

Qu. *By what example are we taught to be charitable?*

Anſw. By the cloude that powreth raine: By the Sea that caſteth vp her increaſe: By the earth, that yeeldeth varietie of fruites: by the Sunne, that caſteth

eaſteth out his beames, from Eaſt to Weſt; all which are not thus ſeruiceable and gracious for themſelues, but for the benefit of others.

Qu. *How ſhall the charitable man be rewarded?*

Anſ. With plenty on earth, and treaſure in heauen.

Qu. *If vanity be forbidden, why doth Salomon in the 9. verſe of this chap. counſell vs to follow the luſts of our owne hearts?*

Anſ. He doth it in deriſion (as if he ſhould ſay) goe to ye worldlings, glut your ſelues with all manner of vanitie: but remember one day you ſhall come to iudgement for all, verſe 9.

Chapter. 12.

Queſtion.

TO *whom muſt we dedicate our youth?*

Anſ. To the Lord.

Qu. *Why?*

Anſ. Becauſe in age we ſhall be more vnapt. verſe 1.

Qu. *How ſhall we be more vnapt?*

Anſ. By reaſon of the weakeneſſe of the bodie, which is ſet downe in the 3. 4. 5. 6. and 7. verſes.

Qu. *Whither returnes the body in death?*
Anſ. To him that gaue it, verſe. 7.

Finis Preachers.

The ſong of SALOMON.

Chapter. 1.

Queſtion.

WHat *is contained in the Song of* Salomon?

Anſ. A liuely deſcription of the mutuall loue betweene Chriſt and his Church, vnder the names of Bride and Bride-groome.

Qu. *What is vnderſtood by the Church?*

Anſ. Euery faithful ſoule.

Qu. *To what doth the faithfull ſoule compare her Bride-groome Chriſt Ieſus, in this firſt Chapter?*

Anſ. To the ſauour of a ſweet oyntment, becauſe of his gracious benefites toward her, verſe. 2. To the Chariots of *Pharaoh*, becauſe of his power and ſtrength, verſ. 8. To a bundle of myrrh, becauſe of his holyneſſe. verſe 12. To the grapes of *Engedie*, for his ſauing health, verſe 13.

Qu.

Qu. *Can the soule approach neere vnto Christ vpon her owne accord?*

Ans. No, not except she be drawne: that is, incited by his holy Spirit. verſ. 3.

Chapter 2.

Queſtion.

W*Here doeth the Church deſire to reſt?*

Ans. Vnder the ſhadow of Chriſt, comparing him to a tree. verſe. 3.

Qu. *With what will ſhe be fed?*

Ans. With the fruit of his doctrine, verſe 3. 5.

Qu. *To what doth Chriſt compare his Church?*

Ans. To a Roſe and Lillie amongſt thornes.

Qu. *Why?*

Ans. Firſt, for her beauty and pleaſure: Secondly, for her excellencie aboue all other things, in that all other things in reſpect of her, are but as thornes, verſe. 2.

Qu. *How doth ſhe figure the comming of Chriſt?*

Anſw. Vnder the name of a Roe, or

young heart, looking through the grates of a windovv.

Qu. *What is vnderstood by that?*

Anſ. The diuinitie of Chriſt, ſhining through his humanitie. verſe 9.

Qu. *Cannot he then be perfectly knowne in this life?*

An. No, no more then one that ſtands behind a grate can be wholly or perfectly ſeene to our bodily eyes.

Qu. *What did Chriſt after he came?*

A. Called to his beloued the Church, verſe 10.

Qu. *Did ſhe appeare at his calling?*

Anſ. No, ſhe hid her ſelfe in holes of the rockes, verſe 14.

Qu. *Why did ſhe ſo?*

Anſ. Becauſe of her ſinnes.

Qu. *How did he comfort her?*

Anſ. By telling her the winter was paſt, that is, ſinne was called, and the cheerefull ſpring appeared: that is, grace and ſalvation was come, verſ 11.12.

Queſt. *What is the Church compared vnto?*

Anſ. A Doue.

Qu. *Why?*

An. Becauſe of her meekneſſe. verſ. 14.

Queſt. *What are the enimies of the Church compared to?*

Anſ.

Anſ. To Foxes.

Qu. *Why?*

An. Becauſe of their malice and craft, verſe 15.

Chapter. 3.

Queſtion.

WHat is the deſire of the church?

Anſ. To be ioyned inſeparably with Chriſt. verſ. 4.

Qu. *How doth ſhe thinke to ſatisfie her deſire?*

Anſ. By ſeeking after him.

Qu. *When?*

Anſ. At all times and in all places: but eſpecially, in the time of trouble and perſecution, verſe 1.2.

Qu. *Will he heare her?*

Anſ. Yes, and deliuer her, making her riſe out of the wildernesſe of affliction, like a pillar of ſmoake perfumed with Myrrh and incenſe.

Qu. *How is that?*

Anſ. Triumphantly.

Qu. *What will he then do?*

Anſ. Shew her his place of reſt, the guard ſet to attend it, and his crowne of glorie, verſe 7. 11.

Qu. *What be those?*

Anſ. Firſt, quiet of conſcience. Secondly, protection of Angels. Thirdly, eternall happineſſe.

Chapter 4.

Queſtion.

WHat doth Chriſt in this Chapter?

Anſ. Set forth the beautie of his ſpouſe.

Qu. *How?*

Anſ. By comparing her to diuers precious and pleaſant things.

Qu. *To what doth he compare her eyes?*

Anſ. To a paire of Doues. verſ. 1.

Qu. *To what her haire?*

Anſ. To a flocke of Goates looking downe Gilead. verſ. 1.

Qu. *To what her teeth?*

Anſwer. To the wooll of ſheepe new waſht verſ. 2.

Qu. *To what her lips?*

Anſw. To a thread of ſcarlet, or the dropping of the hony combe. verſ. 3. 11.

Qu. *To what her neeke?*

An. To the Tower of Dauid. verſ. 4.

Qu. *To what her breaſts?*

Anſ.

Anſ. To two young Roes feeding amongſt Lillies. verſe. 5.

Qu. *To what her lone?*

Anſ. To the pleaſure of wine, or the ſauour of ſweet ſpices. verſe 10.

Qu. *To what her whole body?*

Anſwer. To a Garden planted with Pomegranates, Spikenard, Calamus, Cynnamon, Myrrh, Aloes, and all other chiefe Spices, verſe 12. 13: 14.

Queſt. *The Church or the ſoule of the faithfull being compared to a garden, what doth ſhe?*

Anſwer. Call vpon her Bride-groome (Chriſt Ieſus) to be vnto her a fountaine of liuing water, and to breath vpon her with the breath of his holy ſpirit that ſhe may fructifie.

Qu. *In what?*

Anſ. In loue and true obedience.

Qu. *Why is the church of Chriſt compared vnto theſe earthly perfections?*

Anſwere. Becauſe of our weake capacitie, that by theſe viſible beauties, wee may in ſome meaſure apprehend the inuiſible glorie of Chriſt and his Elect.

Chap. 5.

Question.

WHat doth Christ in this fift chapter?

Answ. Call the faithfull to a banquet of Spices, hony, milke, and wine.

Qu. *What is signified thereby?*

Answ. His bounty, in heaping his graces vpon the faithfull. verse 1.

Qu. *Are wee ready to come when hee calls?*

Answ. No: sleepe, that is, the cares of this world detaine vs, verse 2.

Qu. *Doth he then straight forsake vs?*

Answ. No, he stands without calling still till his lockes be wet with the dewe of the night.

Qu. *What vnderstand you by that?*

Answ. The long patience of the Lord toward sinners. verse. 2.

Qu. *But if we abuse that patience, what shall befall vs?*

Answ. We shall seeke the Lord, and he will not be found. verse 6.

Qu. *In his absence, what successe have we?*

Answ. We fall into the hands of cruell watchmen.

Qu. *Who be they?*

Answ.

Anſ. Falſe teachers.

Qu. *How doe they handle vs?*

Anſw. Wound our conſciences with their traditions. verſ. 7.

Qu. *What markes doth the Church deliuer of Chriſt to find him out?*

Anſw. She ſayes his head is of gold; verſ. 11. His eies are like Doues, verſ. 12. His cheekes are as beds of ſpices, and ſweete flowers, verſe 13. His lips like Lillies, dropping with Myrrh. verſe 13. His hands as rings of golde, ſet with the Chryſolite. verſ. 14. His belly Iuorie couered with Saphires verſ. 14. His legs as pillars of marble, ſet vpon ſockets of gold. verſ. 15. His countenance as Libanon. verſ 15. His mouth as ſweet things. verſ. 16.

Qu. *What is ſignified by theſe compariſons?*

Anſ. The infinite gifts and graces which the preſence of Chriſt brings to the faithfull.

Chapter. 6.

Queſtion.

HOw is the church aſſured of the loue of Chriſt?

Anſ.

Anſ. By his words.

Qu. *What are they?*

Anſ. I am my beloueds, and my beloued is mine, verſe 2.

Qu. *How many Churches are there?*

Anſ. But one true Church, as there is but one Chriſt, the head thereof.

Qu. *How ought that Church to be affected?*

Anſ. Chaſtly and without pollution.

Qu. *How her aſpect?*

Anſ. Freſh as the morning: faire, as the Moone; Cleare, as the Sunne; And terrible as an Armie with banners, verſe 9.

Chapter 7.

Queſtion.

HOw many are the ſpeciall vertues of the Church?

Anſ. Faith and good workes.

Qu. *How are they expreſt vnto vs?*

Anſ. By the Similitude of the Palme tree, verſe 7.

Qu. *What are the Properties of the Palme-tree?*

Anſ. The leaues are alwaies greene, and

and the fruit continuall.

Qu. *Apply?*

Anſ. As the tree is alwaies greene, and full of fruit, ſo ought our faith be flouriſhing, and our good deeds without ceaſing.

Chapter. 8.

Queſtion.

OF *whom will the Church be taught?*

Anſ. Of Chriſt alone. verſ. 2.

Qu. *By whom is ſhe vpheld?*

Anſ. By the ſtrength of his handes, verſ. 3.

Qu. *In what ſort doth ſhe deſire Chriſt to manifeſt his loue toward her?*

Anſ. By ſetting her as a ſeale vpon his heart, and a ſignet vpon his arme. verſe 6.

Qu. *What is his loue?*

Anſwer. A burning zeale not to be quencht, verſe 7.

Qu. *How is his zealouſie?*

Anſ. Cruell like the graue. verſ. 6.

Qu. *Where is the dwelling of Chriſt?*

Anſ. In his Church?

Qu. *How muſt it be fortified for his preſence?*

Anſ.

Ans. With a wall and a doore.

Qu. *What is vnderstood by these two things?*

Ans. Fidelity and Constancie.

The Prophet ESAIAH.

Question.

How was *Esaiah* descended?

Ans. From the linage of kings.

Qu. *Who was his Father?*

Ans. *Amoz* brother to *Azariah* King of Iuda.

Qu. *How long did he propheſie?*

Answ. Threeſcore and foure yeares, from the time of Vzziah, to the raigne of Manaſſeh.

Qu. *Who put him to death?*

Anſ. *Manaſſeh.*

Qu. *Vpon how many points doth the doctrine of the Prophets conſiſt?*

Anſ Vpon three.

Qu. *Which be they?*

Anſ. Inſtruction, reprehenſion, and conſolation.

Qu. *Inſtruction, how?*

Anſ. To teach them to know their ſinnes.

Qu.

Qu. *Reprehension, how?*

Ans. To rebuke them for sinne.

Qu. *Consolation, how?*

Ans. To comfort them vpon their repentance.

Chapter. 1.

Question.

WHat *was the first sin* Esaiah *reproued?*

An. The ingratitude of the Israelites.

Qu. *Wherein stood their ingratitude?*

Ans. In forsaking their God, that had nursed and brought them vp.

Qu. *How doth hee shew them their ingratitude?*

Ans. By the example of bruit beasts: the Oxe and the Asse know their Masters cribbe, but Israel forgets his God, verse 3.

Qu. *What was the second Sinne* Esaiah *reproued?*

Ans. Obstinacie, or stubbornnesse of heart.

Qu. *How were the Israelites obstinate?*

Ans. In that being plagued, they continued still in their wickednesse, verse 5.

Qu.

Qu. *What is threatned to such kinde of people?*

Ans. Desolation to their land, and destruction to themselues. vers. 7. 8.

Qu. *What is the third sinne Esaiah reproued?*

Ans. Hypocrisie.

Qu. *Wherein were they hypocrites?*

Ans. In thinking to please God with their multitude of Sacrifices: notwithstanding that they had neither faith nor repentance.

Qu. *To pray then, or doe any other seruice to God, without faith and repentance, how is it accepted?*

Ans. The Lord turnes away his face, hates it, and thinkes it abhominable, verse. 13. 14. 15.

Qu. *But if we come with a pure heart how will he deale with vs?*

Ans. Though our sinnes be as redde as crimson, he will make them as white as snow, verse 18.

Qu. *What was the fourth sinne* Esaiah *reproued?*

Ans. Extortion: their hands were full of bloud; their princes maintained theeues, and delighted in bribes: nor was the widdow or fatherlesse regarded.

Qu.

Qu. *How did God account of them for those offences?*

Ans. As his enemies. vers. 24.

Qu. *How did hee threaten to punish them?*

Ans. By powring out his vengeance vpon them.

Qu. *After what manner?*

An. In burning out the drosse of their wickednes, by the fire of affliction. vers. 25.

Chapter. 2. §. 4.

Question.

IN *all threatnings which God pronounceth against the world for sinne, what is still remembred?*

Ans. The mercy of his couenant, that his Church should still be preserued and planted.

Qu. *Where?*

Answer. In Ierusalem first and after through the whole world. vers. 2.

Qu. *What learne you by that?*

Ans. That the Gentile as well as the Iew shall bee made partaker of the reconciliation betweene God and man, by the comming of Christ Iesus.

Qu.

Quest. *What is the fift sinne* Esaiah *reproued?*

Ans. Haughtinesse of minde.

Qu. *How was it punished?*

Ans. By being brought low. Chap. 2. 12.

Qu. *What was the sixt sinne* Esaiah *reproued?*

Ans. Mens confidence in their riches.

Qu. *How was that punished?*

Ans. They were made poore. chapter 3. 19.

Qu. *Where rests the spoyle of the poore?*

Ans. In the soules of the couetous. chap. 3. 14.

Qu. *What was the seuenth sin* Esaiah *reproued?*

Ans. The pride of women.

Qu. *Wherein did their pride consist?*

Ans. In their lookes, in their gate, and in their cloathing.

Qu. *How were their lookes?*

Ans. Haughtie.

Qu. *How was their gate?*

Ans. Minsing, and they made a tickling with their feet. Chap. 3. 19.

Qu. *How was their attire?*

Ans. Too costly and effeminate, vsing perfumes, bracelets, earings, curlings

rings and such like, more than was needfull.

Qu. *How did God punish them?*

Ans. Hee turned their sweet sauours into stinks, their neate array into sackcloath and raggs: their pride of hayre into baldnesse, and their beautie into burning, chap. 3. 24.

Quest. *Doth God hold the husbands of such women excused?*

Ans. No, hee lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, chap. 3. 2. 4.

Chapter. 5. to 7.

Question.

WHat doth Esaiah *compare the house of Israel to?*

Ans. To a Vineyard.

Quest. *Who planted it?*

Ans. God.

Qu. *With what?*

Ans. With the best plants.

Qu. *What fruit brought it forth?*

Ans. Wilde grapes.

Qu. *What did the Lord to it then?*

Ans.

Ans. He puld downe the hedge, and laid it waste. Chap. 5. 1. 2. 5.

Qu. *Apply this to the present time.*

Ans. *England* may be sayd to be the Vineyard of the Lord: the Inhabitants his Vine, which hee hath a long time cherisht and defended: but if hee finde wee bring forth wilde grapes for good grapes, deeds of corruption, for deeds of sanctitie: he will suffer vs to be trodden downe and destroyed.

Qu. *Against how many sorts of men doth* Esaiah *pronounce a woe in this Chapter?*

Ans. Against foure.

Qu. *Which are the first?*

Ans. Extortioners; woe vnto them that ioyne house to house, and land to land. Chap. 5. 8.

Qu. *Which are the second?*

Ans. Drunkards: woe vnto them that rise early to drinke wine, and to them that continue vntill night. Chap. 5. 11.

Qu. *Which are the third?*

Ans. Inticers to vanitie: woe vnto them that draw iniquitie with cords of vanitie and sinne, as with Cart-ropes, Chap. 5. 18.

Qu. *Which are the fourth?*

Ans. Peruerters of trueth; woe be vnto

vnto them that speake good for euill, and euill for good, which put darknesse for light, and light for darknes. ch. 5.20.

Qu. *Which are the fift?*

Ans. Contemners of discipline: woe vnto them that are wise in their owne conceit. chap. 5. 21.

Qu. *How shall it be with those men?*

Ans. Their roote shall be as rottennesse, and their bud as dust. cha. 5.24.

Qu. *What else?*

Ans. The Lord will make a signe to a strange nation that shal come suddenly vpon them, and destroy them. chap. 5.26.

Chapter 7. to 31.

Question.

DId Esaiah *prophecie of Christ?*

Ans. Yes.

Qu. *How?*

Ans. That hee should be borne of a Virgin, and to be a stumbling blocke to many of the Iewes, Chapter 7.14. and Chap. 8.14.

Qu. *What should his name be?*

Ans. Immanuel.

Qu. *What doth that signifie?*

Ans.

Anſ. God with vs, which name can agree with none but Chriſt, becauſe he was both God and man. chap. 7.14.

Queſt. *Why did God ſend Chriſt the Meſſias?*

Anſ. Firſt in regard of his promiſe, *Geneſ.* 3.15. Secondly, in regard of his zeale. chap. 9.7.

Qu. *Whom did God make his inſtruments for the puniſhing of the Iſraelites?*

Anſ. The Aſſyrians and Ægyptians.

Queſt. *How did they vſe their authoritie?*

Anſ. To their owne glorie.

Qu *What was their reward?*

Anſ. He was to them a fire, and conſumed them: and to his repentant people a light to comfort them, chap. 10. 13.17.

Qu. *Who was that light?*

Anſ. Chriſt, the perpetuall peacemaker, chap. 11.6.7.8.

Qu. *Who was the fire that deſtroyed the Aſſyrians?*

Anſ. The Medes and Perſians, chap. 13.17.

Qu. *How did God puniſh the Iſraelites?*

An. As his children, to chaſtiſe them, chap. 14.1.

Qu.

Qu. *How the Assyrians and others?*

Ans. As his enemies quite to destroy them. chapter 13.19.

Qu. *Against how many kingdomes did* Esaiah *Prophecie?*

Ans. Against eight.

Qu. *Which be they?*

Ans. The kingdome of the Ægyptians. chap. 19. The kingdome of the Caldeans cha. 21. The kingdomes of Tyre and Sidon, The kingdome of the Assyrians. chap. 10. 16. The kingdome of the Israelites. chap. 22. The kingdome of the Arabians. Chapter 21. And the kingdome of the Diuell. chap. 27.

Qu. *In which of these kingdomes did God still reserue a small number to himselfe.*

Answer. In the kingdome of the Hebrewes.

Qu. *Were the people soone instructed in the word of God?*

Answ. No, but with much adoe, and often repeating precept vpon precept, and line vpon line. Chap. 28. 14.

Qu. *What was the reason?*

Ans. Their corruption of life, & slacknesse to all goodnesse. Chap. 28. 7.

Qu. *How were they corrupt in life?*

Ans. By professing God with their lips

lippes, and denying him in their heart. Chap. 22. 13. 9.

Qu. *What was the punishment assigned vnto them for that?*

Ans. Their Prophets were blind and could not direct, and they had their eies shut vp that they could not see what was good for themselues.

Qu. *What is the doctrine wee learne thereby?*

Ans. That the Preacher can neither teach, nor the hearer vnderstand, except God open the mouth of the one and prepare the heart of the other.

Quest. *How doth God punish sinners in this life?*

Ans. With the bread of aduersity, and the water of affliction. Chap. 30. 20.

Qu. *But if they repent how are they rewarded?*

Ans. With great plenty.

Qu. *What is the punishment of the wicked after this life?*

Ans. The torments of hell.

Qu. *Is there any mention made of hell in the booke of Esaiah?*

Ans. Yea.

Qu. *Where?*

Ans. In the 30. Chap. and 33. verse.

Qu. *Repeate the description?*

Ans.

An. *Tophet* is prepared of olde, euen for the King, it is deepe and large, the burning thereof is fire and much wood, the breath of the Lord, like a riuer of brimstone doth inkindle it.

Chapter 31. to 45.

Queſtion.

When wee truſt in the Lord, how doth he defend vs?

Anſ. As the Lion doth his pray, cha. 31. 4.

Qu. *But if wee forſake him, and ſeeke helpe of others, what ſhall become of vs?*

Anſ Both the helper and the helped ſhall periſh, Chap. 31. 3.

Q. *What ſhal their habitation be made?*

An. A hold for Dragons, and a court for Oſtriches. chap. 34. 13.

Qu. *What fruit ſhall it yeeld?*

Anſ Thornes, nettles and thiſtles.

Qu. *But what ſhall be the habitation of ſuch as depend vpon Chriſt.*

An. Flouriſhing, and full of ioy: there ſhall neither Lyon, nor noyſome beaſt come nere it. chap. 32. 2. 8. The weake ſhall be made ſtrong, chap. 35. 4. The blind ſhall ſee: The deafe ſhall heare,

chap.35.5. The lame shall leape. The dumbe shall speake. chapter.35.9.

Qu. *Who doth* Esaiah *prophecie should prepare the way of Christ?*

Ans. Iohn Baptist. chap. 40.3.

Qu. *Where should hee proclaime his message?*

Ans. In the wildernesse.

Qu. *What should his direction be?*

Ans. To haue all lets removed. cha. 40.4.

Qu. *May the essence of God be comprehended vnder any forme?*

Ans. No, no more than the waters can be held in a mans fist: heauen measured with a span: the dust of the earth numbred: or the mountaines weighed, chap.40.12.

Qu. *What is the earth in his sight?*

Ans. As a little dust.

Question. *What the Nations of the earth?*

Ans. As a drop of water, or as grasse-hoppers. chap.40.15.22.

Qu. *But what are they whom the Lord exalteth?*

Ans. As a threshing instrument able to bruise mountaines to powder, or as a whirlewind, to scatter hils like chaffe chap.41.15.16.

Qu.

Qu. *How doth* Esaiah *teach the people to abhorre Idolatry?*

Ans. By describing vnto them the Power of God, and the weakneſſe of Idols, chapter 41. 22. 23.

Qu. *Declare the difference?*

Ans. God is a liuing eſſence.
Idols, dead mettall.
God is without beginning.
Idols are made by mens hands.
God can doe all things.
Idols nothing.
God knoweth all things.
Idols nothing.

Qu. *What comfort haue the faithfull in diſtreſſe?*

An. To thinke they haue a God that is able, willing, and hath promiſed to deliuer them. chap. 43.

Chapter. 45. to 55.

Queſtion.

BY *whom did God promiſe deliuerance to his people from the captiuity of* Babilon?

Anſ. By *Cyrus* king of *Perſia*.

Qu. *What was* Cyrus?

Anſ. A heathen Prince.

Qu. *Did he not know God?*

Anſ. Yes, by a certaine particular knowledge of his power, but not to worſhip him aright, chap. 45. 1. 4.

Qu. *How many yeeres did* Eſaiah *propheeye of his deliuerance before it came to paſſe?*

Anſ. A hundred yeares.

Qu. *Why did God chooſe a heathen Prince to deliuer his people?*

Anſ. The more to expreſſe his loue and power, for the vnlikelier the means was, the greater cauſe had the Iſraelites to glorifie him.

Qu. *Were not the* Babilonians *Gods inſtruments for the puniſhing of his people?*

Anſ. Yes.

Qu. *Why then is hee ſo much offended with them for doing it?*

Anſ. Becauſe in executing his iudgements they ſhewed no mercy, and waxed proud by his victorie, chapter 47. 6. 7.

Qu. *What is the cauſe of Iſraels captiuitie?*

Anſ. Their tranſgreſſions.

Qu. *What is the cauſe of their deliuerance?*

Anſ. The couenant of Gods mercie. chap. 50. 1.

Qu.

Qu. *Of what continuance is Gods mercie?*

Ans. For euer: the heauens shall vanish like a smoake, and the earth wexe old like a garment, but the saluation of the Lord shall not be abolished, chap. 51.6.

Qu. *Of what continuance are his iudgments?*

Ans. But for a time: Can a woman forget the child of her wombe? if shee could, yet the Lord will not forget his. Chap. 49.15. and Chap. 51. 22. Chap. 54.8.

Qu. *To whom then must the afflicted flye?*

Ans. To God.

Qu. *How will he establish them?*

Ans. In glorie; their foundation shall be of precious stones, chapter. 54.11. In peace; they shall be farre from oppression. chapter 54. 14. In strength; whosoeuer shal gather himselfe against them shall fall. chap. 54.15.

Chapter 55. to 61.

Question.

For what doth God offer these blessings vnto vs?

Anſ. Neither for gold nor ſilver, but freely as the Prophet ſaith: Come, buy water, wine and milke, without ſilver, and without money. chap. 55.1.

Qu. *What is meant by water, wine, and milke?*

Anſ. All things neceſſarie to a ſpirituall life, as they are neceſſary to this corporall life.

Qu. *What is the recompence God requireth?*

Anſ. Obedience to execute iuſtice, the benefit whereof returnes vnto man, chap. 56.1.

Qu. *How are our vertues acceptable?*

Anſwer. If they bee without hypocriſie?

Qu. *How doe hypocrites faſt?*

Anſ. In puniſhing the body, and putting on ſacke-cloth, notwithſtanding that their hearts are full of malice. chap. 58.4.5.

Qu. *How doe the faithfull faſt?*

Anſ. In breaking the bonds of wickedneſſe; in feeding the hungry, viſiting the captiue, and clothing the naked chap. 58.6.7.

Qu. *What brings vs to the knowledge of theſe things?*

Anſw. The preaching of the word.

Qu.

Qu. *What kind of men must preachers be?*

Anſ. In voice, trumpets: in care watchmen, to cry alowd and continually. chap. 58. 1. chap. 62. 6.

Chapter. 65.

Queſtion.

BEcauſe the Iewes had ſuch preachers amongſt them continually, and yet fell from the Lord, what was their puniſhment?

Anſw. They were reiected, Chapter. 65. 12.

Qu. *Who were choſen in their ſtead?*

Anſ. The Gentiles. chapter 65. 1.

Qu. *What are they?*

Anſ. All nations but the Iewes.

Qu. *By this his mercy extends to all?*

Anſ. Yea, and his Maieſty beyond al.

Qu. *How proue you that?*

Anſ. Becauſe, when the Iewes would haue built him a houſe, he forbad them. chap. 66. 1.

Qu. *What was the reaſon?*

Anſ. He filled heauen and earth with his glory, and therefore cannot be included in a Temple of ſtone.

IEREMIE.

Chapter 1. to 10.

Question.

WHere *was* Ieremie *borne?*

Anſ. In *Anathoth* a Citie within three miles of Ieruſalem.

Qu. *Whoſe Sonne was hee?*

Anſ. The Sonne of *Hilkiah.*

Qu. *When began he to Prophecie?*

Anſ. In the thirteenth yeere of *Ioſiah* King of Iudah.

Qu. *How long did he Prophecie?*

Anſ. Til the captiuity in Babylon, and ſomewhat after.

Qu. *How many yeeres was that?*

Anſ. About fortie yeares.

Qu. *When was he ſanctified to this office?*

Anſ. Euen from his mothers wombe, chap. 1.5.

Qu. *What did he after he was called?*

Anſ. Proclaime the will of him that ſent him without feare, chap. 1.17.

Qu *What doe we learne by that?*

Anſw. Miniſters muſt not intrude themſelues

themselues into the church before they are called: and when they are called, they must foreslow no time, nor be dismayed for any danger.

Qu. *What is the first sinne* Ieremie *reprooueth?*

Ans. Idolatry.

Qu. *In what words?*

Ans. My people haue forsaken mee the fountaine of liuing waters, to digge them pits, yea, broken pits that can hold no water. chap. 2. 13.

Qu. *After this sinne, what is required of them?*

Ans. Repentance.

Qu. *Vpon repentance what is promised?*

Ans. Mercie. chap. 3. 12.

Qu. *In their repentance what did they?*

Ans. Turne vnto the Lord.

Q. *How ought we to turne to the Lord?*

Ans. With our whole heart.

Qu. *If wee do not so, what doe we incurre?*

Ans. His wrath for counterfetting.

Qu. *What is Gods wrath like?*

Ans. A consuming fire. chap. 4. 4.

Qu. *What is his mercy like?*

Ans. The waters of Siloah.

Qu. *Wherein did God shew his iustice vpon Israel?*

Answ. In deliuering them into the hands of their enimies.

Qu. *Wherein his mercie?*

Ans. In saying some (for saith hee, I wil not make a full end of you) to continue his Church. chap 5.18.

Qu. *Were the people so full of wickednesse, that the Lord was so much incenst against them?*

Ans. Yes, they did cast out malice and crueltie, as the fountaine doth her waters, chap. 6.7.

Qu. *Was there no estate cleere?*

Ans. No, neither Prince, Prieſt, nor people.

Qu. *What was their generall sinne?*

Ans. Couetousneſſe. Chap. 6 13.

Question. *What were their particular sinnes?*

Ans. The Prince did not execute iuſtice. chap. 5.28. The Prieſts did flatter the people in their ſinnes, crying, peace, peace, when there was no peace, Chapter. 6.14. The people were of vncircumciſed eares and tooke delight rather in vaine things than profitable Doctrine. chap. 6.10.

Qu. *All this considered, they could not but see their owne destruction?*

Answ. They did.

Qu.

Quest. *And how did they thinke to escape?*

Anſ. By flying to the Temple, where God had promiſed for euer to be preſent.

Qu. *But how did God anſwere them?*

Anſ. In theſe wordes: Will you ſteale, murder, and commit adultery, and ſweare falſely, and burne incenſe to *Baal*: and thinke to be deliuered by ſtanding before mee in the temple? no I haue required obedience and not ſacrifice. chap. 7. 10. 22. 23.

Qu. *In what manner did* Ieremie *propheeie their deſtruction?*

Anſ. By the entring of the *Aſſirians* (a mighty nation) into their land.

Qu. *Rehearſe the Prophets words?*

Anſw. Loe, houſe of Iſraell, I will bring a Nation vpon thee from farre, whoſe quiuer is a Sepulcher, and they ſhall eate thine haruеſt and thy bread: they ſhall deuoure thy ſons and daughters: they ſhall eate vp thy ſheepe and thy bullocks, they ſhall ſpoyle thy vines and thy fig-trees, and they ſhall deſtroy with the ſword the fenced Cities, chap. 5, 15, 16, 17.

Qu. *Did they not repent?*

Anſwer. No, but prouoked Gods wrath

wrath by other sinnes.

Qu. *What were they?*

Ans. Lying, chap. 9. 3. Deceit, chap. 9. 4 and dissimulation. chap. 9. 8.

Qu. *I am sure, though they could not see their owne danger, yet* Ieremie *did (as all true Ministers should) relent at their hardnesse of heart?*

Ans. Yes, and wisht his eyes were a fountaine of teares. chap. 9 1.

Qu. *How came that hardnesse of heart in them?*

Ans. They did glorie in their misdeedes.

Qu. *What ought a man to glory in?*

Ans. Neither in wisedome, strength, nor riches, chap. 9. 23.

Qu. *In what then?*

Ans. Let him that glorieth glorie in this, that he knoweth the will of the Lord, for hee it is that sheweth mercie, iudgement, and righteousnesse on the earth. chap. 9. 24.

Chapter 10. to 22.

Question.

TO whom onely belongeth dominion?

Answ. To the Lord mighty in power,

power, and king of nations. chap. 10. 7.

Qu. *What were the Israelites then, in leauing him to cleaue to Idols?*

Anſ. Sots and fooles. chap. 10. 8.

Qu. *Why?*

Anſ. Becauſe they left the truth, to embrace the works of errours.

Qu. *What was the worke of Errour?*

Anſ. Making of Images; Chapter 10. 15.

Qu. *Whence were they infected with this infection?*

Anſ. From the heathen.

Qu. *What other errours had the heathen?*

An. Diuinations by ſtars, and Sooth-ſaying.

Qu. *Is it not lawfull to feare the coniunctions of Starres and Planets?*

Anſ. No.

Qu. *Your reaſon?*

Anſw. Becauſe the Lord in theſe words hath forbidden it: Be not afraid of the ſignes of heauen; though the heathen bee afraide of ſuch. Chapter 10. 2.

Qu. *As long as wee abide in ſinne, will the Lord heare our prayer?*

An. No, nor any that pray for vs. cha. 11. 14.

Qu.

Qu. *How odious is sinne?*

Anſ. So odious that the land wherein ſinners liue ſhall mourne, the hearbs of the field wither: and the beaſts, and foules of the ayre be conſumed, chap. 12.4.

Qu. *By what parable did* Ieremie *prefigure the deſtruction of the Iewes?*

Anſ. By the parable of the Linnen girdle, which he had in a rock, and after certaine dayes comming to take it vp, hee found it was rotten, and fit for no vſe.

Qu. *Rehearſe the meaning?*

Anſ. That as the girdle cleaueth to the loynes, ſo had the Lord tyed the houſe of Iſrael vnto him, but ſince they had forſaken him (like the girdle) they ſhould rot and be caſt off, as fit for no vſe. chap. 13.10.11.

Qu. *How hard is it for an euill man to doe well?*

An. As hard as to change the Blackmooresskin, or the Leopards ſpots. cha. 13.23.

Qu. *Which are the foure plagues God vſually puniſhed ſinne withall?*

Anſ. Peſtilence, famine, ſword, and fire.

Queſt. *How doe wicked people reward*

him,

him that tels them of their sinnes?

Ans. With curses, as the Iewes did *Ieremie.* chap. 15. 10.

Qu. *But what doth the Lord for them?*

Ans. In time of his vengeance fauours them, and suffers the other to perish.

Qu. *Fell it out so with Ieremie?*

Ans. Yes, for when the Iewes were led away captiue, the enimie gaue *Ieremie* choyse to liue in his country, or goe whether hee would, Chapter. 39. 11. 12.

Qu. *With what penne doth the Diuell write iniquitie in the hearts of the obstinate?*

Ans. With an iron pen.

Qu. *What is signified thereby?*

Ans. That men accustomed to sinne can hardly bee reclaymed, Chapter. 17. 1.

Qu. *Will the Lord onely bee trusted in?*

Ans. Yes.

Qu. *What is pronounced against them that make flesh their arme, that is, depend vpon men and forget God?*

Ans. A heauy curse. chap. 17. 5.

Qu. *How many wayes did* Ieremy *suffer vnder the hands of the Iewes?*

Ans.

Anſ. Three manner of wayes: Firſt, they curſt and ſpake euill of him; then they tooke counſell againſt his life, at laſt they ſmote him and caſt him into priſon. Chap. 15.10. Cha. 18.18. Chap. 20.2.

Qu. *What may we learn by theſe his afflictions?*

An. That the true Miniſters of God ſhall alwaies be ſubiect to the like.

Chapter. 2. to 30.

Queſtion.

WHat were the *works commaunded the Iewes?*

Anſ. To execute iuſtice. cha. 22.3. To deliuer the oppreſſed. To fauour the ſtranger. To helpe the fatherleſſe and widdow. To doe no violence, nor ſhed bloud.

Qu. *What were the workes they followed?*

An. They builded houſes with bribes: and chambers with exhortation. They vſed their neighbours helpe and paide him not his hire, chap. 22.13.

Qu. *What followed?*

Anſ.

Anſ. Deſtruction without pittie, cha. 12.18.

Qu. *In what manner?*

Anſ. They were led into captiuitie, their King ſlaine and left vnburied. cha. 22. 19.

Qu. *Who miſled the King?*

Anſ. The falſe Prophets.

Qu. *What was their reward?*

Anſ. Woe be vnto you that ſcatter the ſheep of my paſture, ſaith the Lord. chap. 23. 1.

Qu. *How did* Ieremie *prophecie a redreſſe for this inconuenience?*

Anſ. By the comming of Chriſt the true Paſtour.

Qu *In what word?*

Anſ. Behold (ſaith the Lord) I will raiſe vnto *Dauid* a righteous braunch, &c. In his dayes *Iuda* ſhal be ſaued, and *Iſrael* dwell ſafely. chap. 23. 5, 6.

Qu. *Here was a threatning and a promiſe, what is ſignified thereby?*

Anſ. That as *Ieremie* did, ſo the Miniſters of God muſt alwayes mixe comfort with their bitter doctrine.

Qu. *When they threat, what is their doctrine like?*

Anſ. A fire, or a hammer that breaketh ſtone. chap. 23. 29.

Anſ.

Qu. *But when they promise, what is it like?*

An. Comfortable waters, or precious balme.

Qu. *How long liued the Israelites in bondage vnder the King of Babell?*

Anſ. Seuenty yeares. chap. 29.10.

Chapter 30. to 41.

Queſtion.

After their denounced ſeruitude, how doth Ieremy *comfort the Iewes?*

Anſ. Firſt, with their returne againe to their countrey, chap. 30.1. Secondly, with the deſtruction of their enimies chapter. 30. 16. Thirdly with ioy, plentie, and peace, chap. 31.12.18.

Qu. *What aſſurance doth* Ieremie *giue of Gods promiſes?*

Anſ. As ſure as he is God of heauen and earth, and giueth the Sunne to rule the day, and the Moone the night. cha. 33.20.

Qu. *How doth God often times checke the lewd life of Chriſtians?*

Anſ By their better life, which are no Chriſtians.

Qu. *Your proofe?*

Anſ.

Answ. It may appeare by the example of the Sonnes of *Ionadab*. Cha. 35. 8.

Qu. *What did they?*

Ans. Their Father gaue them a commandement, and it was kept the space of 300 yeares.

Qu. *What was the commandement?*

Ans. That none of that stocke or family should drinke wine.

Qu. *Of what descent were these Sonnes of* Ionadab?

Ans. No Israelites, though more zealous in the seruice of God than they.

Qu. *What inferres this example?*

Ans. That if they thought it a disparagement to breake the vowe made vnto a earthly Father, how much more shamefull should it be for Christians to forgette their promise made to the Father of heauen? They kept their vowe three Hundred yeares, but Christians (I feare) breake theirs euerie houre.

Qu. *You sayd before that* Ieremy *was in prison?*

Ans. I did.

Qu. *Who did imprison him?*

Answ. King *Iehoiakim* first, and then *Zedekiah*.

Qu. *When he was in prison, did hee neglect his office?*.

Anſ. No, for when he could not ſpeak to the Iewes, he ſent to them.

Qu. *Whom?*

Anſ. Baruch.

Qu. *With what?*

Anſ. With a booke containing all the curſes of God againſt the *Iewes*.

Qu. *Who writ it?*

Anſ. Baruch from the mouth of *Ieremie*, chap. 36.4.

Qu. *To whom did* Baruch *read it?*

An. To the Prince, who told the King of it.

Qu. *Which King?*

Anſ. Iehoiakim.

Qu *How did he accept it?*

Anſ. He burnt it, chap. 36.23.

Qu. *What did* Ieremie *then?*

Anſ. He wrote another booke, chap. 36.32.

Qu. *What learne we by that?*

Anſw. Though the wicked would quite deface the word, yet God will haue it ſtill preſerued.

Qu. *What was the meſſage of the Lord that* Ieremie *declared to* Zedekiah *afterward King?*

Anſ. That hee ſhould yeeld himſelfe

to

to *Nebuchadnezzar*, and the city ſhould be ſaued.

Qu. *Did* Zedekiah *regard his counſaile?*

Anſ. He heard it, but did not perform it.

Qu. *What was the hindrance?*

Anſ. His princes that perſwaded him to the contrary.

Qu. *What did the princes to* Ieremy?

Anſ. Put him in a dungeon.

Qu. *Who wrought his deliuerance?*

Anſ. *Ebedmelech* a Moore, and one of the kings Eunuches, chap. 38. 11.

Qu. *What learne you by that?*

Anſ. That more faith ſometime is found in a ſtranger, than in a mans own countrey-man.

Qu. *What became of* Zedekiah, *for diſobeying* Ieremie?

Anſ. His eyes were put out, and his ſonnes ſlaine before his face, chapter 36. 7.

Qu. *How went it with Ieremie?*

Anſ. He found fauour (as the Lord before had promiſed) with *Nebuzaradan* the chiefe Captaine, who gaue him libertie, and reward. chap. 40.

Queſtion.

WHom *did* Nabuchadnezzar *make his ſubſtitute ouer the* Iewes *in* Paleſtine?

Anſ. *Gedaliah* the Sonne of *Abikam.*

Qu *Who ſlew* Gedaliah?

Anſ. *Iſhmael* ſonne of *Nethania.*

Qu. *Why?*

Anſ. In enuy of his gouernment.

Qu. *What did the people afterward?*

Anſ. Went vnder *Iohanan* into Ægypt.

Qu. *Had not* Ieremie *forbidden them ſo to doe?*

Anſ. Yes, but they obeyed not.

Qu. *wherefore did they not obey?*

Anſ. They feared warre and famine. chap. 42. 14

Qu. *What followed their diſobedience?*

Anſ. They were deſtroyed from the leaſt to the moſt.

Qu *By whom?*

Anſ. By King *Nabuchadnezzar*, that came againſt Ægypt, ſo that what they feared in their owne countrey (famine and warre) fell vnto them in another.

Qu.

Qu. *Who destroyed the Kingdome of Babel?*

Anſ. Cyrus.

Qu. *Who moued him thereunto?*

Anſ. The ſpirit of God.

Qu. *For what cauſe?*

Anſwer. Becauſe they gloried in the ſpoyle of Iſrael, and ſaid we offend not, becauſe they haue ſinned againſt the Lord, the hope of their fathers, Chapter 50, 7. 11.

Q. *What was* Nabuchadnezar *called?*

Anſ. The hammer of the world.

Qu. *Why?*

Anſ Becauſe hee had ſmitten downe all the Princes and people of the world. Chap. 51. 23.

The Lamentations of IEREMIE.

Queſtion.

OF whom may wee learne true and Chriſtian-like compaſſion?

Anſ. Of the Prophet *Ieremie.*

Qu. *Wherein?*

Anſ.

Anſ. In lamenting for his countreymen the *Iewes*, notwithſtanding they had reuiled him, beaten him, impriſoned him, and ſought his death, and all for his loue and good will toward them.

Qu. *Wherein conſiſted his loue?*

Anſ. In dayly admoniſhing them of their ſinne that they might repent, and ſhewing them aforehand, what plagues would follow if they repented not.

Qu. *What was it hee did lament them for?*

Anſ. Their ſubuerſion and ouerthrow.

Qu. *By whom was their ouerthrow contriued?*

Anſ. By the *Babylonians* their cruell enimies.

Qu. *In what manner?*

Anſ. Firſt they were beſieged: then ſuffered famine, inſomuch as they dyed in their ſtreets, and the mothers deuoured their owne children. Chapter 1.11. Chapter. 2.12 Of Princes, they became tributarie. Chapter 1.1. Their ioy was turned to teares, Chap. 1.2. Their freedome to captiuitie. verſe 3. Their gorgeous buildings to a deformed heape verſe 6. Their friendes forſooke them,

verſe 2.

any thing about them perish?

An. Not so much as an hayre of their heads, nay, their garments retained not so much as any sent of the fire, cha. 3. 27.

Qu. *Why was this miracle done?*

An. As well to confirme the faith of his Seruants, as to make the King confesse the God of heauen to be of power aboue his Idols.

Qu. *Did the King make any such confession?*

An. Yes, and ordayned a law, that whosoeuer blasphemed the God of *Sydrach*, *Misach*, and *Abednago*, should be torne in peeces. chap. 3. 29.

Chapter 4. to 8.

Question.

How oft did the King dreame?

An. Twise.

Qu. *Which was his latter dreame?*

An. A tree in the middest of the earth, tall and spreading, so that the fowles of the ayre did build in it: the beastes of the field were couered with the shadow, and all flesh fed of the fruit thereof. Then hee beheld a watchman, and an Angell descending from heauen,

Anſ. In lamenting for his countreymen the *Iewes*, notwithſtanding they had reuiled him, beaten him, impriſoned him, and ſought his death, and all for his loue and good will toward them.

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Qu. *Wiry was this miracle done?*

An. As well to confirme the faith of his Seruants, as to make the King confesse the God of heauen to be of power aboue his Idols.

Qu. *Did the King make any such confession?*

An. Yes, and ordayned a law, that whosoeuer blasphemed the God of *Sydrach*, *Misach*, and *Abednago*, should be torne in peeces. chap. 3. 29.

Chapter 4. to 8.

Question.

HOw oft did the King dreame?

An. Twise.

Qu. *Which was his latter dreame?*

An. A tree in the middest of the earth, tall and spreading, so that the fowles of the ayre did build in it: the beastes of the field were couered with the shadow, and all flesh fed of the fruit thereof. Then hee beheld a watchman, and Angell descending from heauen,

that ſaid, cut downe the tree, breake his branches, ſhake off his leaues, and ſcatter his fruit, that the beaſtes may flee from vnder it, and the birdes from off the branches: Neuertheleſſe, leaue the ſtumpe of his roote in the earth, and binde it with a bond of yron amongeſt the graſſe, and let it be wet with the dew of heauen, and let his heart bee changed from man to beaſt, and let his portion be amongeſt the beaſts of the field, till ſeauen yeares be paſt ouer him, Chap. 4. 8. to 13

Qu. *What was* Daniels *Interpretation*?

An. That the Tree did repreſent the Kings perſon; the height, breadth, and fruitfulneſſe thereof, his magnificence and pompe: the cutting of it downe, his diſpoſition to liue amongeſt the beaſts of the field for ſeauen yeares, till hee did confeſſe the moſt High to beare rule ouer the Kingdomes of men, and to diſpoſe of them according as he pleaſeth.

Qu. *Why did God ſend this viſion to the King*?

An. To admoniſh him of his intollerable pride and blaſphemy.

Qu. *Was he conuerted at the interpretation thereof*?

An.

An. No, but continued ſtill in his pride, till God draue him from his kingdome.

Qu. *VVhen was he reſtored?*

An. At the end of ſeauen yeares, when hee confeſſed his ſinne, and glorified God.

Qu. *VVhat became of him afterward?*

An. His Kingdome was augmented, and hee dyed in peace. chap. 4.33.

Qu. *VVho ſucceeded him?*

An. Euilmerodach, and then *Balſhazer*.

Qu. *VVhat did* Balſhazer?

An. Made a feaſt to a thouſand Princes, and drank wine.

Qu. *At what time?*

An. Euen when *Darius* had beſieged the citie.

Qu. *VVhat plate had he to drinke in?*

An. The holy Veſſels of the Lord, which *Nabuchudnezzer* brought from Ieruſalem.

Qu. *VVho drunke in them?*

An. He, his Princes, Wiues, and Concubines.

Qu. *VVas God diſpleaſed therewith?*

An. Yes.

Qu. *How did he ſhew his diſpleaſure?*

An. By a hand-writing vpon the wall.

Qu. *VVhat was the writing?*

An. God hath numbred thy kingdome, and hath finished it. } *Mene*

Thou art weighed in the Ballance, and found too light. } *Tekell*

Thy Kingdome is diuided to the Medes and Persians. } *Peres.*

Qu. *Who read it?*

An. Daniel.

Qu. *What was his reward?*

An. A purple roabe, a chaine of Gold and to be made the third Ruler in the Kingdome. chap. 5.

Qu. *How long lined* Balshazzer *after this?*

An. He was slaine that night.

Qu. *Who succeeded him?*

An. Darius.

Qu. *How old was hee when he tooke the Kingdome?*

An. Threescore and two yeares old. chap. 5. 31.

Qu. *What fauour found* Daniel *with* Darius?

An. Hee made him one of three that commaunded a hundred and twenty gouernors, which were set ouer the whole kingdome of *Babylon*. chap. 6. 2.

Qu.

Qu. *How did his fellow Officers take it, that he being a ſtranger, ſhould be equal with them in authoritie?*

An. Enuyed him.

Qu. *Was that all?*

An. No they laid a ſnare to entrap his life.

Qu. *What was that?*

An. They cauſed the King to make a decree and ſeale it, that whoſoeuer did prefer any petition, eyther to God, or man for thirtie dayes, (but to the King) ſhould be caſt into the Lyons den.

Qu. *How did they know this would intrap Daniel?*

An. Becauſe they knew that hee was religious, and thrice euery day vſed to pray vnto his God.

Qu. *Did* Daniel (*for his decree*) *refraine from prayer?*

An. No.

Qu. *Why?*

An. Becauſe he knew it was better to diſobey man than God.

Qu. *Where did his enimies eſpie him at prayer?*

An. In the window of his houſe, which opened toward Ieruſalem.

Qu. *Did they ſtraight way attach him?*

An. No, they told the King firſt.

Qu. *How did he take it?*

An. He was much grieued for *Daniel*

Qu. *He might then haue pardoned him?*

An. He could not becauſe of the law.

Qu. *How then?*

An. Daniel was attached, & throwne into the Lyons den, & a ſtone put vpon the mouth of the caue.

Qu. *Where was the King at that time?*

An. In preſence, and ſealed the ſtone with his Signet, that the law might be throughly executed.

Qu. *What ſaid the king to* Daniel, *when he was let downe?*

An. Hee comfortedhim.

Qu. *How?*

An. In theſe words: Thy God whom thou alwayes ſerueſt, euen he will deliuer thee.

Qu. *Whither went the King then?*

An. To his pallace.

Qu. *How did he reſt all night?*

An. He could not ſleepe chap. 6. 18.

Qu. *What did he in the morning?*

An. Roſe earely and came to the caue.

Qu. *What ſaid he when he came thither?*

An. Cryed aloud, and asked *Daniel* if his God had deliuered him.

Qu. *What anſwered* Daniel?

An. That God had ſent an Angell, & ſtopt

ſtopt the mouthes of the Lyons, chap. 6 22.

Qu. *Was* Daniel *then taken vp?*

An. Preſently, and his accuſers, their wiues and children, caſt downe in his ſtead.

Qu. *How did the Lyons vſe them?*

An. Tore them in peeces.

Qu. *What did this Miracle worke in* Darius?

An. Two things: great ioy, and a publication of a decree.

Qu. *What was the Decree?*

An. That all nations ſhould tremble and feare before the God of *Daniel*.

Qu. *Which was the firſt viſion that* Daniel *had?*

An. The viſion of the foure beaſts.

Qu. *What is vnderſtood by that?*

An. The foure monarches before ſpoken of.

Qu. *Of the foure, which was the worſt?*

An. The Romaine Monarchy.

Qu. *Why?*

An. Becauſe in it ſprang vp the moſt perſecuter of the Church of God. chap. 7. 25.

Queſtion.

WHat was Daniels *ſecond viſion?*

An. The Ramme with two horns, & the Goat with one.

Qu. *What is vnderſtood by the Ramme with two hornes?*

An. Darius, and his two Kingdomes of the Meedes and Perſians.

Qu. *What vnderſtand you by the goate with one horne?*

An. Alexander ſole King of Macedonia, that ſlew *Darius*, and became Monarch of the vvorld.

Qu. *Who ſucceeded* Alexander?

An. The Empire was diuided into foure parts, by foure of his Princes: whereof *Caſſander* had Macedonia: *Seleucus* Syria: *Antigonus* Aſia the leſſe: and *Ptolomæus* Ægypt.

Qu. *Who ſucceeded* Seleucus?

An His Sonne *Antiochus.*

Qu. *What was hee?*

An. A great perſecuter of the church. chap. 8. 12.

Qu. *How was he put downe?*

An. By the hand of God.

Qu. *Did* Daniel *ſee the end of their captiuitie?*

An.

An. Yes, and was told in a viſion, how many yeares it ſhould be from the building of the Temple, to the comming of Chriſt.

Qu. *How many yeares ſhould that be?*

An. Foure hundred, thirtie, and foure yeares.

HOSEA.

Chapter 1. to 6.

Queſtion.

WHen did *Hoſea Prophecie?*

An. In the dayes of *Vzziah, Iotham, Ahaz,* and *Ezechiah,* Kings of Iuda, and in the dayes of *Ieroboam,* king of Iſraell, chap. 1. 1.

Qu. *How long did he Prophecie?*

An. Seuentie yeeres.

Qu. *Wherein ſtood his doctrine?*

An. In alluring and deterring.

Qu. *How did he allure the people?*

An. By the ſweeteneſſe of Gods promiſes.

Qu. *What to doe?*

An. To obey and loue him.

Qu. *How did he deterre them?*

An. By threatning Gods plagues to fall vpon them.

Qu. *For what?*

An. For their vicious and wicked liuing.

Qu. *Was Idolatry vſed in thoſe dayes?*

An. Very much.

Qu. *Where?*

An. In the Synagogue and other places.

Qu. *What doth the Prophets call the Synagogue?*

An. Diblaim: that is rottenneſſe.

Qu. *What doth he call the people?*

An. Gomer: that is, corruption, the daughter of rottenneſſe.

Qu. *Why doth he vſe theſe tearmes?*

An. To ſhew the filthineſſe of their Idolatry. chap. 1.

Qu *What is the fruit of corruption?*

An. Lo-ammi: that is, not my people.

Qu. *What is vnderſtood by that?*

An. That ſo long as we delight in ſin we are not Gods people.

Qu. *What is the fruit of ſinne?*

An. Deſtruction.

Qu. *What cauſeth deſtruction?*

An. Want of knowledge. chap. 4. 6.

Qu. *How commeth want of knowledge?*

An. By neglecting Gods word.

Qu.

Qu. *What doe wee fall into by want of knowledge?*

An. Into all manner of ſinnes as ſwearing, lying, killing, ſtealing, and whoring. chap. 4. 2. 3.

Qu. *What is requiſite for the preventing of theſe euils?*

An. Inſtruction.

Qu. *From whom?*

An. From the learned.

Qu. *What will the Lord doe to the Miniſter, that is not able to inſtruct?*

An. Caſt him off.

Qu. *What to the people, that being inſtructed, doe not follow it?*

An. The ſame. chap. 4. 6.

Chapter 6. to 14.

Queſtion.

WHat is the fruit of affliction?

An. It cauſeth vs to ſeeke to God, as the wounded to the Phyſitian.

Qu. *Will God be ready to receiue vs?*

An. Yes, and to heale vs, as he did hurt vs.

Qu. *How muſt wee come to the Lord?*

An. With Obedience in heart towardes him, and Loue towarde

our

our neighbours chap. 6.6.

Qu. *How will he entertaine vs?*

An. Hee will be our God, and wee ſhall be his people, Chap. 2.23. He will be ioyned vnto vs, as the Bridegroome to his Bride, neuer to be ſeparated. chap. 2. 20.

Qu. *But if wee keepe aloofe, and come not at him, what will he doe?*

An. Hee will forſake vs, as wee forſake him.

Qu. *For what doth the Prophet complain againſt the King?*

An. For ſurfetting and exceſſe. ch. 7.4.

Qu. *For what againſt the people?*

An. For flattering their King in his wickedneſſe. chap 7. 3.

Qu. *For what elſe?*

An. When they cryed, they did not cry to him, Chapter. 7. 4. When they ſought helpe, it was at the hands of men. Chap. 7. 11.

Qu. *How doth God deale with vs, when we flye from him to the helpe of men?*

An. Spreads a net before our feet, and intangles vs in our owne deuices. Chap. 7. 12.

Qu. *Whither did Iſraell flye for helpe?*

An. To Egypt.

Qu. *What found they there?*

An.

An. Nettles in their pleasant places, and thornes in their Tabernacles, chap. 9. 6.

Qu. *How were they plagued at home?*

An. With famine and slaughter.

Qu. *With famine how?*

An. The floure and the wine-presse did not feede them, and the new wine failed them. Chap. 9. 2.

Qu. *With slaughter how?*

An. Ephraim (saith the Lord) shall bring forth his children to the murderer. Chap. 9. 3. Chap. 14. 1.

Qu. *Was this the last of their punishment?*

An. No, Samaria the chiefe citie of Israell was destroyed, as the fome vpon the water,, cha. 10. 7. And the rest of the cities, the sword fell vpon, and deuoured them. Chap. 11. 6.

Qu. *What became of the people that survived?*

An. They were led captiue into Assyria, chap. 11. 5.

Qu. *How doth God expresse the terrour of his iudgement against the wicked?*

An. In comparing himself to a whirle-winde, them to chaffe: himselfe to a Lyon, and them to his pray; whom he will scatter and deuoure, chap. 13. 3. 7.

Qu.

Qu. *How doth hee expreſſe his favour to the godly?*

An. Hee will ſay to death, I will be thy death: and to the graue, I will be thy deſtruction, for their deliuerance. chap. 13. 14

Qu. *How doe the wicked meaſure the favour of God?*

An. By outward proſperitie, chapter. 12. 8.

Qu. *How doe the Godly meaſure his favour?*

An. By inward graces.

Qu *How might Samaria, and the whole Kingdome of Iſraell haue auoyded their ruine?*

An. By harkening to the Prophet, that told them of it long before.

Qu. *Are not wee admoniſhed in the like manner in theſe dayes?*

An. Yes.

Qu. *By whom?*

An. By Gods Preachers.

Qu *What muſt we learne?*

An. By the harmes that fell to Iſraell, to auoid the like threatned to vs, if wee forſake not our wickednesse.

Ioel.

Question.

WHat doth Ioel *teach?*

An. Repentance.

Qu. *How?*

An. By telling Iuda of the great plague that was fallen vpon them, for their sinnes.

Qu. *What was the plague?*

An. Famine.

Qu. *In what manner?*

An. Their corne, and fruit trees were destroyed.

Qu. *How?*

An. By Caterpillers, & other cankrous wormes. chap. 1. 4.

Qu. *What was the efficient cause of this plague?*

An. Drunkennesse and surfetting. ch. 1. 5.

Qu. *What was the effect?*

An. Men howled, and cattle pined. chap. 1. 10. 18.

Qu *What is the meanes to avoide such and the like plagues?*

An. Repentance and prayer. ch. 1. 14.

Qu.

Qu. *But Iuda not reformed by this plague, what other doth* Ioel *Prophecie ſhall fall vpon them?*

An. The ſword.

Qu. *By whoſe practiſe?*

An. The King of Aſſyrians.

Qu. *What kinde of fellow doth hee deſcribe him to be?*

An. One, before whoſe face ſhould ſtand terrour, and behinde his back deſtruction, chap. 2. 3-6.

Qu. *How doth he teach vs to auoyd this plague?*

An. By Repentance likewiſe and Prayer.

Qu. *What doth the Lord promiſe, if wee doe repent?*

An. For ſcarcitie, abundance: I will ſend you corne, and wine, and oyle, (ſaith the Lord) and you ſhall be ſatisfied. chap. 2. 19. And for warre, peace: I will remoue farre from you your enimies. chap. 2. 20.

Qu. *What doth he promiſe beſide.*

An. Increaſe of ſpirituall graces, and the confuſion of them that were their enimies, chap. 3. 7. 18.

Amos.

Question.

Of *what birth was* Amos?

An. A poore herdmans ſon.

Qu. *Where was he borne?*

An. At Tecoa, a poore towne ſixe miles from Ieruſalem.

Qu. *In whoſe dayes did he Prophecie?*

An. In the dayes of *Vzziah* King of Iuda, and *Ieroboam* King of Iſraell.

Qu. *How doth hee procure authoritie to his doctrine, conſidering he was of ſo baſe a parentage?*

An. By ſaying that his words are the words of God. chap. 3. 3.

Qu. *Againſt whom doth hee firſt Prophecie?*

An. Againſt Damaſcus, the Philiſtins, Tyre, the Idumeans, Ammonites, and Moabites.

Qu. *What was his purpoſe in that?*

An. To ſhew if God puniſhed the ſinnes of ſuch as ſcarſe had any knowledge of him: much more would hee afflict the Iewes, whom hee hadde from

from age to age nurſed vp in his diſcipline.

Qu. *Againſt whom doth he next prophecie?*

An. Againſt the Kingdome of Iſraell and Iuda.

Qu. *What ſinnes of theirs doth hee finde out?*

An. Crueltie, preſumption, ſecuritie, lack of pittie, hoording vp of corne, and couetouſneſſe.

Qu. *How were they cruell?*

An. They turned iudgement to wormwood: that is, in ſteade of equitie they executed oppreſſion, chap. 5. 7.

Qu. *What was their puniſhment for that ſinne?*

An. They ſhould build houſes, and not dwell in them, and plant vineyards and not eate the grapes thereof. chap. 5. 11.

Qu. *Why?*

An. Becauſe the foundation was laid by the ruine of the poore.

Qu. *How were they preſumptuous?*

An. Notwithſtanding Gods threatnings they ſtill thought themſelues innocent.

Qu. *How doth he reproue that ſinne?*

An. By asking a queſtion.

Qu.

Qu. *What is the queſtion?*

An. Can a Trumpet be blowne in the Citie, and the people not be afraid? that is, can God by his Prophets cry out againſt ſinne, and the people think there is no ſinne? chap. 3. 6.

Qu. *How were they ſecure?*

An. They ſtretcht themſelues vpon beddes of Iuory, eate the Lambs of the flock, had muſick, drank wine in boules, but no man pitied the poore. chap. 6. 4. 5. 6.

Qu. *What is the puniſhment for ſuch people?*

An. Their feaſts ſhall be turned to mourning: their ſongs to lamentation, and their eaſe into vnreſt. chap. 8. 10. 12.

Qu. *How were they couetous?*

An. They ſwallowed vp the poore, chap. 4.

Qu. *How was that?*

An. By hoording vp things neceſſary for foode and clothing, and ſo procuring a dearth, that they might ſell deere euen the very refuſe of their merchandiſe, and make their great meaſure ſmall, and their weight little, chap. 8. 5. 6.

Qu. *What hath the Lord ſworne hee*

will

will doe to such people?

An. Hee hath sworne by the excellency of *Iacob*, that he will neuer forget any of their works. chap. 8. 7. Though they digge into hell, thence hee will fetch them: though they climbe vp to heauen, from thence he wil bring them, though they sinke into the bottome, of the sea, there will he command the serpent to bite them: and though they goe into captiuitie, he wil follow them with the sword and set his face against them, there shal be no way for them to escape. chap. 9. 2. 3. 4.

OBADIAH.

Question.

WHat sinne doth Obadiah *complain of?*

An. The lack of Charitie.

Qu. *In whom?*

An. In brother toward brother.

Qu. *Who were they?*

An. The Edomites against the Israelites.

Qu *How were they brothers?*

An. The Edomites came of *Esau*, and the

the Israelites of *Iacob*.

Qu. *What wrong did the Edomites to the Israelites?*

An. Ioyned with their enimies, reioyced at their destruction, and holpe to beare away the spoyle. chap. 1. 11. 12. 13.

Qu. *How did God punish them?*

An. He made the house of *Iacob* a fire, and the house of *Ioseph* a flame, and set the Edomites betweene them as stubble to be deuoured. chap. 1. 18.

IONAH.

Question.

W*Hither was* Ionah *sent?*

An. To Niniueh, the chiefe Citie of the Assyrians.

Qu. *What to doe?*

An. To Preach.

Qu. *Did he obey the commandement of God?*

An. No, he broke it.

Qu. *How?*

An. He went another way.

Qu. *Whither?*

An. To Tharshish?

Qu.

Qu. *VVhat moued him to say so?*

An. His owne reason.

Qu. *VVhy?*

An. Because he thought, if the Iewes repented not by his doctrine, much lesse would the heathen.

Qu. *How did he for passage?*

An. Hyred a shippe and paid his fare.

Qu. *VVhen hee was at Sea, what happened?*

An. A tempest.

Qu. *VVho caused that tempest?*

An. God.

Qu. *To what end.*

An. To check the disobedience of *Ionah.*

Qu. *VVhat did* Ionah *during the tempest?*

An. Sleepe.

Qu. *VVhat did the Mariners?*

An. Studyed to finde the cause to this disturbance.

Qu. *After what manner?*

An. By casting of lots.

Qu. *To whom fell the Lots?*

An. To Ionah.

Qu. *VVhat did the Mariners with* Ionah?

An. Threw him into the Sea.

Qu. *VVas he drowned?*

An.

An. No, though his ſinne deſerued it, yet God preſerued him.

Qu. *How?*

An. Hee ſent a Whale that ſwallowed him.

Qu. *What followed?*

An. The tempeſt ceaſed, and the Mariners glorified God.

Qu. *But what did* Ionah *being in the Fiſhes belly?*

An. Thought vpon his ſinne, & cryed to the Lord.

Qu. *How did the Lord deliuer him?*

An. Cauſed the fiſh to caſt him vp vpon dry Land.

Qu. *How long had hee beene in the fiſhes belly?*

An. Three dayes and three nights.

Qu. *And what followed then?*

An. The Lord ſpake to *Ionah* the ſecond time, and bad him ariſe and goe to Niniueh, and preach repentance.

Qu. *Did he now obey?*

An. Yes, and cryed in the ſtreetes: Yet forty dayes, and Niniueh ſhall be ouerthrowne.

Qu. *How did the people entertaine his doctrine?*

An. With feare and trembling.

Qu. *What did they?*

An.

An. Proclaimed a fast from the greatest to the smallest, the King himselfe rose from his Throne, cast off his robe, and put on sack-cloath, commanding all his subiects to doe the like, and that neyther man nor beaste should taste food, till they had cryed to the Lord for mercy.

Qu. *When the Lord saw their repentance, what did hee?*

An. Turned away his wrath, and saued their citie.

Qu. *How did* Ionah *take their deliuerance?*

An. He was angry.

Qu. *Why?*

An. Because being a Prophet, hee should be found false of his word, and therefore began to vpbraid God.

Qu. *In what manner?*

An O Lord (said he) was not this my saying, when I was yet in my countrey? That thou wast a gratious God, mercifull, and slow to anger, and repentest thee of euill, for which cause I fledde to *Tarshish*. Therefore I beseech thee take my life, rather then let me liue in infamie.

Qu. *Whither went he then?*

An. Out of the City, to see if after

forty

build the house of the Lord?

Qu. *Were they vpon this converted?*

An. Yes.

Qu. *What was the signe of their repentance?*

An. Feare before the Lord, chapter. 1. 11.

Qu. *How did the Lord comfort them?*

An. Sent his spirit vpon them: saying, bring wood, and build this house, and I will be fauourable vnto it. chapt. 1. 8.

Qu. *Who were the cheife of the people in this worke?*

An. Zerubbabel the Sonne of *Shealtiel*, and *Iehoshua* the Sonne of *Iehosadak* the high Priest.

Qu. *What was the promise of God vnto them?*

An. That although his house seemed nothing like so sumptuous and beautifull as that which *Salomon* built: yet if they would haue patience, the time should come, that hee would make it far more glorious.

Qu. *How is that to be vnderstood?*

An. Not of the materiall Temple, built with wood and stone: but of the spirituall, which should be erected by the comming of Christ. chap. 2. 10.

Qu. *What saith the Lord here of their sacrifices?*

An. That they were vncleane.

Qu *How?*

An. Not in the things themselues, but because the persons that offered them were vncleane.

Qu. *What learne we by that?*

An. Neyther to offer prayer, nor thanksgiuing to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth iustifieth.

ZACHARIAH.

Question.

WHose sonne was Zachariah?

An. The sonne of *Barachiah*

Qu. *Why was he sent?*

An. To instruct and comfort the people.

Qu. *How did he instruct them?*

An. That they should auoid the wickednesse of their fathers.

Qu. *How did he comfort them?*

An. By telling that GOD would be mercifull vnto them: assist them in their

their worke. chap. 1. 16. Put backe their enimies. chap. 1. 15. Fill them with all plentie of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that *Zerubbabell* as hee had begunne, so should hee finish the Temple against all hinderances whatsoeuer. cha. 4. 9.

Qu. *If they did serue the Lord vpon whom would he cast their affliction?*

An. Vpon their enimies.

Qu. *How should their zeale to Gods seruice be manifested?*

An By their works. chap. 1. 3.

Qu. *What should bee their best cloathing?*

An. Not silkes, nor precious stones, but righteousnesse through Christ. chap. 3. 4.

Qu. *What doth he phophecie of Christ.*

An. That he should be both King and Priest, by the crownes that were set vpon the head of *Iehoshua*. chap. 6. 11.

Qu. *Why should those titles be attributed vnto him?*

An. To signifie all power was giuen vnto him spirituall and temporall.

Qu. *In what sort was Christ promised to come?*

An. Humbly, and in great pouerty, riding vpon an Asse. chap. 9.

Qu. *And why?*

An. Because the Prophets had set forth his Kingdome without Maiestie and pompe: yet that his dominion should stretch from Sea, to Sea. chap. 9. 10.

Qu. *But wherein stood the errour?*

An. In their grosse and earthly imaginations, having the eyes of their mindes fixt vpon the transitorie pompe of this world, and not vpon the true and spirituall glory of eternitie.

Qu. *After the Iewes returne, and reedifiing of the Temple were they at peace?*

An. No, they had many afflictions, and temptations, for the tryall of their patience, and approuing of their faith, onely such as beleeued had the peace of conscience.

Malachie.

Question.

WHat *is the first sinne* Malachie *reprooueth?*

An. Obstinate hypocrisie.

Qu.

Qu. *Wherein.*

An. In that the Iewes were manifeſt offenders, & yet ſeemed to iuſtifie themſelues. chap. 1. 6.

Qu. *If wee make God our Father, what doth he require of vs?*

An. Honour.

Qu. *If we make him our Lord, what?*

An. Feare. chap. 1. 6.

Qu. *What is the ſecond ſinne Malachie reprooueth?*

An. Careleſneſſe in the Prieſts, that thought any ſacrifice was ſufficient, and did not examine, whither it were according to the Law, or not. chap. 1. 8.

Qu. *What was required in the Prieſt?*

An. A care in his heart to ſerue God aright, and his lippes to be a treaſure of knowledge, to inſtruct the people, chap. 2. 1. 7.

Qu. *What is the third ſinne the Prophet reprooueth?*

An. Their marying wiues of a ſtrange Religion.

Qu. *What is the puniſhment of that ſinne?*

An. The Lord will cut him off that doth ſo. chap. 2. 11. 12.

Qu. *What is the fourth ſinne?*

An. Breach of wedlock, chap. 2. 14.

Qu.

Qu. *What is the first?*

An. Their distrust saying, it was in vaine to serue God, seeing the proud prospered, and they were crost. chap. 3. 14. 15.

Qu. *From whence proceeded that sinne?*

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defend them, they would straight way murmure, which was a signe also of ingratitude.

Qu. *How?*

An. In that they forgot their former deliuerance.

Qu. *Who should be the next Prophet to succeed them?*

An. Iohn Baptist.

Qu. *Wherein should his office consist.*

An. In ioyning the people together in one vnitie of Faith, and pronouncing gods iudgements against such as should refuse to receiue Christ, chap. 4. 5.

Qu. *Who should be the last?*

An. Christ Iesus the true Sun of righteousnesse, whose comfortable beames of mercy shine vpon our soules to eternall happinesse.

Amen.

The

The doctrine of the New *Testament*.

Except we abide in Christ, we can doe no good thing. Iohn 15.16.

The Induction.

Question.

What doth the New Testament include?

An. The Gospell.

Qu. *What is the Gospell?*

An. A message of glad tidings.

Qu. *What doth it principally containe?*

An.

An. The Hiſtory of Chriſt.

Qu. *Vpon how many poynts ſtands the Hiſtory of Chriſt?*

An. Vpon fiue.

Qu. *Which be they?*

An. Vpon his Birth, his Life, his Death, his Reſurrection, and Aſcenſion.

Qu. *What doth his Birth teach vs?*

An. That hee is the day Starre of mercy, riſen to conduct vs out of the darkneſſe of death, and to guide our feete into the way of peace. Luke. 1. ver. 7. 8.

Qu. *What doth his Life teach vs?*

An. All vertues requiſite for a true Chriſtian, he being the way, the truth, and the life. Iohn. 14. 6.

Qu. *What doth his Death teach vs?*

An. That as our debt is payd, and the rigour of the Law ſatisfied, due to vs for our ſinne, wherin conſiſteth our full Redemption. Math. 20. 28. Gal. 4. 5. Heb. 6. 10.

Qu. *What doth his Reſurrection teach vs?*

An. The conqueſt ouer death, ſinne, and hell, wherein ſtandeth our Iuſtification. Rom. 4. 25.

Qu. *What doth his Aſcenſion teach vs?*

An. That our paſſage into Paradiſe is

is by him made open, which before (through sin) was shut vp against vs, to the intent, that where he is, we also may be. Ioh. 14. 2. 3. & 12. 26.

Qu. *What doth Christ require of vs for all these benefites?*

An. Two things.

Qu. *Which be those?*

An. Faith and Obedience.

Qu. *What is Faith?*

An. An assured belief of all his words and deedes.

Qu. *What is Obedience?*

An. A constant endeauour to performe all that he hath commaunded. Math. 28. 20.

Qu. *How doth the Old and New Testament agree?*

An. In this, that they both teach to know one God, imbrace one faith, and erect one Church.

Qu. *How doe they differ?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. First, touching the publication: Secondly, their effect and fruit: Thirdly their ceremonies: and fourthly, their teachers.

Qu. *How doe they differ touching their Publication?*

An.

An. The Law was publiſht with terror, the Goſpell with ioy.

Qu. *How doe they differ touching their fruit?*

An. The fruit of the Law is death. Deut. 27. 26. The fruit of the Goſpell life. Iohn. 17. 3.

Qu. *How touching their ceremonies?*

An. In the Law their Altar was made of ſtone: in the Goſpell our Altar is Chriſt Ieſus. Heb. 13. 10. In the Law they did ſacrifice Calues: in the Goſpell, our ſacrifice muſt be the Calues of our lippes, Prayer and Thankſgiuing, Heb. 13 15. In the Law they did circumciſe the foreskin: in the Goſpel, we muſt circumciſe, and cut off the lewd affections of our hearts. Rom. 2. 29. In the Law, their Paſſeouer was a Lambe of the flocke. Exodus 12. 4. In the Goſpell our Paſſeouer is the Lamb Chriſt Ieſus. 1. Cor. 5. 7. In the Law, the Paſſeouer was but the ſhadow of the thing: in the Goſpell, the Paſſeouer is the thing it ſelfe.

Qu. *How did they differ touching their teachers?*

An. The publiſher of the Law was man, *Moſes*: the publiſher of the Goſpel God and man, Chriſt. The Teachers of

of the Law foretolde the comming of Christ in the flesh. Esay. 7. 14. The teachers of the Gospel foretel his comming in glory. Mathew, 24. 30. 31. and 25. 31. The Teachers of the Law led forth the Children of God to Canaan, Iosh. 12. 6. The Teachers of the Gospell, direct them to heauen. Math. 5. 3. 8. 10. They deliuered them from the handes of humane Tyrants. Exod 12. 31. Iudg. 16. 30. Christ in the Gospell sets vs free from the hands of the spirituall Tyrant, the Diuell 1. Cor. 15. 54.

Qu. *How many are the Writers of the Gospell?*

An. Foure.

Qu. *Which be they?*

An. Mathew, Marke, Luke, and *Iohn.*

Qu. *Is the subiect of those holy Writers all one?*

An. It is.

Qu. *What method shall wee then vse to draw particular poynts of doctrine from each of them, and not iterate any thing?*

An. Diuide the whole history of Christ into foure parts, & euery part into foure branches.

Qu. *Content: what are the foure branches I shall dispute with you vpon, in the Gospell after* Mathew.

An.

An. These: Christ his Birth, his Persecution, Baptisme, and Election of his Apostles.

Doctrine out of the Gospell after Mathew.

Question.

WHat was Mathew by profession?

An. A Publicane.

Qu. What were the Publicanes?

An. Those kinde of Iewes, which in the name of the Romaines did gather vp the taxes and tallages imposed vpon the people.

Qu. How came hee to be an Apostle?

An. Christ called him as he was sitting at the receipt of custome, who presently notwithstanding the scandals and bad reports which the Iewes had giuen out of Christ, and that hee himselfe was exceeding rich, left all and followed him.

Qu. What doth Mathew first set downe?

An.

in his true seruice: he built them a Temple: hee supplyed them daily with Prophets to be their guides: and finally sent his onely begotten Son amongst them, to be a Phyſition both of their bodyes and soules, whom they moſt cruelly put to death.

Qu. *What did first make knowne the birth of Christ?*

An. A Starre. Mat. 2. 2.

Qu. *How did that Starre differ from other Stars.*

An. In three respects: first, as touching the place, being lower fixed than other Starres: Secondly, as touching the motion, mouing directly forward, and not circularly: & thirdly, as touching the time, it shone as well by day as by night.

Qu. *To whom did the star appeare?*

An. To the wise men of the East, to conduct them where Christ was borne.

Qu. *What is signified by that Star?*

An. The spirit of God which must illuminate our hearts, or wee shall neuer finde the way vnto Christ.

Qu. *If the wise men found Christ, what [illegible]*

An. [illegible] must doe, when they [illegible] knowledge of him.

Qu. *What is that?*

An. Acknowledge our loue & seruice to him by our externall oblations.

Qu. *What was their oblations?*

An. Gold, frankinsence, and myrrh: gold, as hee was a King; frankinsence, as hee was a Priest: and myrrh, as he was a Prophet. Mat. 2. 11.

Qu. *But instead of these three things, what doe we Christians learne to offer vnto him?*

An. For gold, purity of life; for frankinsence, prayer and thanksgiuing; and for myrrh, patience in aduersitie.

Qu. *In the eleuenth chapt. of this Gospell, Christ saith, I thanke thee Father that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewde it vnto babes: yet here he saith, the wise men came to worship him. What difference is there betwixt the wise men he speaketh of there, and those mentioned here?*

An. By the Wise-men there, he vnderstandeth such as arrogantly depend vpon their owne knowledge, and measure all things by humane reason: By wisemen in this place, hee vnderstands such wise men, as in things that belong to the honour of God and our iustification, reiect the power and wisedome

of

of man, and cleaue onely to the grace of God through Christ, and the sincerity of his word. In which sense they are also called babes. Math. 11. Verse, 25.

Qu. *In professing of Christ what comfort haue wee?*

An. A three-fold comfort: first, wee know hee is our Lord, and can and will defend vs from all our enimies. Mathew. 28. 18. 20. Secondly, he is our teacher, and will instruct vs in all things necessary to saluation. And thirdly, our spirituall Physition that cals vs vnto him, to comfort and heale our afflicted consciences. Mat. 11 28.

Qu. *Where is the end of the Old Testament, and beginning of the new?*

An. In the Baptisme of Christ; for by that God doth, as it were, point vnto vs and shew that he is the true Messias and Sauiour of the world.

Qu. *By what signe?*

An. By the visible appearing of the holy Ghost, and the voyce that was heard: This is my dearely beloued son, in whom I am wellpleased. Mathew. 3. 17.

Qu. *How many things are required in Baptisme?*

An. Three: the visible element (which is water) the word, and a promise of grace.

Qu. *What was the difference betweene the baptisme of* Iohn, *and the baptisme of Christ?*

An. Iohn did baptise with Water to repentance, but Christ did baptise with fire: that is, by his holy Spirit working in our hearts to the remission of sinnes.

Qu. *Why is* Iohn *said to prepare the way of the Lord?*

An. Because his doctrine was repentance, & no man can come vnto Christ except hee first confesse the damnable state he is in through sinne, and be heartily sorry for the same, faithfully beleeuing onely by the merits of Christ to be deliuered from thence.

Qu. *Whom did Christ first call to his seruice?*

An. Poore Fishermen.

Qu. *What doe wee learne by their calling?*

An. Two things.

Qu. *Which be they?*

An. First an example of charitie in Christ, that of his meere mercy & grace chose such poore and simple men to be

the

the chiefe Paſtors and pillars of his Church. Secondly, an example of faith and obedience in them, who no ſooner were called, but ſtraight way left al they had, and followed Chriſt. Mathew. 4. 22.

Qu. *How did they follow him?*

An. Not as many Chriſtians now a dayes doe, in outward ſhew and ſeeming holineſſe, but with that reſolution, that they willingly vnderwent pouerty, ſcorn, ſlander, and death it ſelfe, to ſhew themſelues worthy ſchollers of ſo worthy a maiſter. Beſides they were but once called vpon, and they came: but we are many times exclaimed vpon, and yet we come not.

Qu. *How led Chriſt his Diſciples?*

An. Two manner of wayes, bodily & ſpiritually.

Qu. *How did he lead them bodily?*

An. By inuring his body to trauell by ſea, by land, in Citie, field, mountaine, & valley, for the publiſhing of the Goſpell, and worke of their ſaluation.

Qu. *How did hee lead them ſpiritually?*

An. By manifeſting vnto them great ſignes and arguments of humilitie, patience, loue, fortitude, and all other vertues of the minde: ſo that what hee

was, such he would haue them, & al that insist vpon his holy name to be.

Qu. *Why did not Christ chose his Disciples amongst the mightie, learned and rich men of the world?*

An. Because the mighty stand vpon their reputation, the learned are obstinate in their opinions, and the rich enthrald with couetousnesse.

Qu. *Was their none of this sort came, when Christ cald them?*

An. Yes, but they were very few: as of rich men *Zacheus* & *Mathew*: of gentlemen the Centurion and *Ioseph* of Arimathea, and of the learned, *Nichodemus*, *Gamaliel*, Saul.

Qu. *Did these men leaue all, and follow Christ?*

An. They did.

Qu. *How then had* Mathew *a house to banquet Christ in afterward?* Mat. 9. 10.

An. To forsake all, is vnderstood, not cleane to depart from all which they had, but to make no reckoning of their goods, otherwise then they might serue to the glory of God, and the relieue of his poore distressed members.

Qu. *Why doth Christ call his Apostles and Ministers the salt of the earth?* Math. 5. 13.

An.

An. Because as the propertie of salt is to bite, purge and preserue: so their doctrine ought to testifie, reproue, and instruct.

Qu. *Why are they called the light of the world?*

An. Because in doctrine and conuersation, they must be as shining and glorious guide, to the dark mindes of the ignorant.

Qu. *What is the end thereof?*

An. The glory of God.

Qu. *Is it not then enough for them to preach the Gospell openly, and with boldnes of heart?*

An. No, they must likewise bring forth fruits of good life by their deeds of charitie, Mat. 5. 16.

Qu. *In how many things, consisteth the testimonie of a good life?*

An. In three things.

Qu. *Which be they?*

An. In holinesse, which belongeth to God: in righteousnes which belongeth to our neighbour: and in sobernes, that belongeth to our selues.

Qu. *For how many causes are we bound to serue God?*

An. For three causes, *Iure creationis*: because hee created vs: *Iure redemptionis*,

becauſe he redeemed vs: and *iure amoris*, becauſe he loued vs.

Doctrine out of the Goſpell *after* MARKE.

Queſtion.

WHat was Marke?

An. A Diſciple of *Peters*, of whom he had learned the acts of Chriſt

Qu. *What are the branches to be handled in this Goſpell?*

An. The tempting of Chriſt, his faſting, prayer, and miracles.

Qu. *When was Chriſt tempted?*

An. As ſoone as hee had receiued baptiſme. Whereby wee learne that the ſpirit of God begins no ſooner to worke, but it is as ſoon croſt and ouerthwarted by the ſpirit of the diuell. Chap. 1. 12.

Qu. *What is the difference betweene theſe two ſpirits?*

An. The Spirit of God is louing, gentle, meeke, not forcing, nor threatning: the ſpirit of the Diuell is ſubtile, cruell, falſe, and full of terror. Betweene theſe two ſpirits, the Spirit of man is con-

continually tossed, the one working to our saluation, the other to our damnation.

Qu. *Who did tempt Christ?*

An. Two sorts of creatures.

Qu. *Which be they?*

An. The Diuell and the Iewes.

Qu. *From whence fetcheth the Diuell his argument wherewith he tempteth?*

An. From three things: eyther from the wit and reason of man, the customes of the world, or from the corruption & wresting of the Scriptures, as in this place it appeares.

Qu. *What doth the Diuell tempt vnto?*

An. Sinne.

Qu. *What is the nature of sinne?*

An. To destroy.

Qu. *What followes sinne?*

An. A two-fold iudgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

Qu. *How many kindes of temptations are there?*

An. Two.

Qu. *Which be they?*

An. Bad, which proceed from the Diuill & his Instruments, and good which proceede from God.

Qu. *How doth God vse to tempt?*

An. Two manner of wayes: by trials on the right hand, and by tryals on the left.

Qu. *How doth he tempt vs by tryals on the right hand?*

An. By offring vs temporall blessings, as wealth, promotion, and such like: to see if wee will take hold on them iustly, or after an indirect and sinfull manner: Or, by bestowing vpon vs temporall blessings, to try if wee will dispose of them according as he hath commanded, and as his vpright Almners.

Qu. *How doth hee tempt vs by tryals on the left?*

An. By suffering Heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when many slanders, scandals and iniuries are offered to proue our constancie, patience and loue.

Qu. *How did the Iewes tempt Christ?*

An. By friuolous questions to intrap his life, as whether it were lawful to giue tribute to *Cæsar*, or not. chap. 12. 14.

Qu. *What is our comfort in temptation?*

An. That if wee abide faithfull and constant, God at the last, will send his An-

Angels to deliuer vs, as hee did vnto our Sauiour. chap. 1. 13.

Qu. *Why doth God ſuffer vs to be tempted?*

An. For fiue ſpeciall reaſons.

Qu. *Which be they?*

An. Firſt, to trye whether we be faithfull: Secondly, to make vs ſeeke vnto him for helpe. Thirdly, the better to manifeſt his power and loue in deliuering vs. Fourthly, to create in our harts a thankfulneſſe for our deliuerance. And fiftly, that we may be made like vnto our Sauiour Chriſt.

Qu. *Is it in the diuels power, to tempt vs when he pleaſeth?*

An. No, hee cannot doe it; by the example where the vncleane ſpirit which Chriſt had caſt out of the man in the country of the Gadarens, could not enter ſo much, as into the heard of Swine before he had asked leaue of Chriſt. cha. 5. 12.

Qu. *What doth this infer?*

An. That wee ought alwayes to pray, that wee be not led into euill temptations.

Qu. *After Chriſt was deliuered from the temptation of the diuell, what did hee?*

An. As wee ought to doe in the like caſe

ease most chearefully endeauoured to performe the will of his Father.

Qu. *What may wee therefore liken the temptation of the Diuell vnto?*

An. A blow or a wound, which dismaies not the good Christian, but rather stirs him vp more forcibly to withstand the assault of his enimie.

Qu. *What opportunitie did the diuell watch to attempt Christ?*

An. When hee was alone in the Wilderneſſe, and oppreſt with long fasting.

Qu. *How long had he fasted?*

An. Forty dayes and forty nights.

Qu. *What company had hee?*

An. None but the wild beasts.

Qu. *What may wee vnderstand by the wilderneſſe?*

An. The world.

Qu. *What by the wilde beasts?*

An. Inward and outward dangers thereof.

Qu. *Inward dangers of what?*

An. Of ones owne rude and vntamed affections.

Qu. *Outward dangers of what?*

An. Of the vanities whereby we continually fall.

Qu. *What is a good remedie againſt theſe dangers,*

An.

An. Fasting, and not as some suppose forty dayes, but so long as we liue in the wildernesse of this wicked world.

Qu. *What is fasting?*

An. Sobrietie of life.

Qu. *How many kindes of fasting are there?*

An. Two.

Qu *Which be they?*

An. Corporall, which is a refrayning from meate: and spirituall, which is an abstaining from sinne.

Qu. *When are we said truely to fast?*

An. When wee keepe our eyes from looking after vanities, our tongues from cursing, swearing, and euill speaking, our hearts from meditating mischiefe, our hands from practising vnlawfull actions, and our feete from treading in the way of scorners.

Qu. *What is the propertie of true fasting?*

An. It must not bee done for vaineglory, but to mortifie the body, that it may be in subiection to the spirit: and to the intent wee may haue the more prouision, for the relieuing of the poore.

Qu. *What are the effects that follow fasting?*

An. Health, perfection of memory, sharpe

sharpnesse of wit, long life, and happinesse of soule.

Qu. *What is the opposite to fasting?*

An. Intemperance.

Qu. *What is Intemperance?*

An. An ouerflowing of voluptuousnesse, against reason and the health of the soule, seeking no other contentation but the delight of the senses.

Qu. *What are the effects that follow it?*

An. Disorder, impudencie, vnseemelinesse, negligence, imbecillitie of body, and destruction of soule.

Qu. *Wherein consists Intemperance?*

An. In sumptuous fealting.

Qu. *Is it not tollerable for Christians to feast?*

An. Yes, if it be done with moderation and thanksgiuing, as it appeares by the example of *Mathew*, who feasted our Sauiour Christ. chap. 2. 15.

Qu. *Whom must wee feast?*

An. Not our rich neighbours, least they bid vs againe, and so recompence be made: but the poore, maimed, lame, and blinde, and God shall reward vs at the resurrection of the iust. Luke. 14. 12. 13.

Qu. *May not a man both feast and fast at one instant?*

An.

An. Yes, so in the middest of his delicates he be able to temper his affections.

Qu. *What must be ioyned with fasting to make it acceptable?*

An. Repentance and Prayer.

Qu. *What is Repentance?*

An. A hearty sorrow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieued for our sinne, except we likewise amend.

Qu. *Giue me an instance?*

An. It is our Sauiours words: Repent, and amend, for the Kingdome of God is at hand.

Qu. *What goes before Repentance?*

An. Admonition.

Qu. *What followeth?*

An. Forgiuenesse.

Qu. *Who hath the power to forgiue sinne?*

An. Christ the sonne of God, ch. 2. 10.

Qu *When hath he power to forgiue?*

An. Whensoeuer wee call vpon him by faith, as by the example of the blinde man. Chap. 10.

Qu. *What doth this readinesse to forgiue inferre?*

An. Imitation in vs todoe the like one toward another.

Qu.

Qu. *Why?*

An. Because except wee forgiue one another, we shall not be forgiuen of our Father which is in heauen, chapter. 11. 26.

Qu. *How many circumstances as touching our selues, are to bee considered in pardoning offences?*

An. Sixe.

Qu. *Which be they?*

An. First, who is it that must forgiue euery one as well the King as the subiect: Secondly, what it is to be forgiuen: not onely slight offences, but all capitall wrongs, whether sodaine or premeditate: Thirdly, whom they be wee must forgiue, namely, our Christian brother: Fourthly, how often, not seuen times onely, but seauentie times seuen: Fiftly, in what sort, not fainedly, but from the heart: Sixtly when, not at the Altar onely, and when wee pray, but at all times when our brother shall seeme to offend.

Qu. *In how many points consisteth forgiuenesse?*

An. In foure.

Qu. *Which be they?*

An. Connivere, to winke at our brothers offence, *condonare*, to pardon the qua-

qualitie of the offence: *remittere*, to with-hold the punishment: and *indulgere*, to take into fauour againe.

Qu. *But if the offence be such, as wee must needs reproue our brother, how must it be done?*

An. Mildly, louingly, secretly, and guiltlesse our selues of what we reproue him for, freely and without feare, vpon a true and iust occasion, and at a fit time.

Qu. *To what may we compare him that is a great reprehender of others, and neuer lookes vnto his owne infirmities?*

An. To fiue things.

Qu. *Which be they?*

An. To the Lampe in the Temple, which giueth light to the Priest and consumeth it selfe: Secondly, to the eye, that sees all things but sees not it selfe: Thirdly, to *Noahs* workemen, that built an Arke to saue *Noah*, and were drowned themselues: Fourthly, to such a one as cloathes euery one and goes naked himselfe: Fiftly, to *Esau*, that was a Forrester, and liued alwayes abroad, and therefore did loose the blessing at home.

Qu. *What is the gate that opens to forgiuenesse before God?*

An.

An. Prayer.

Qu. *What is Prayer?*

An. Calling vpon God in the time of trouble.

Qu. *How many ſorts of Prayer are there?*

An. Two: mentall, conſiſting in the heart, without vtterance from the tongue: and vocall, conceiued in the heart, and pronounced by the tongue.

Qu. *How many are the ſpeciall properties of Prayer?*

An Foure.

Qu. *Which be they?*

An It muſt be ſecret, without oſtentation: zealous without doubting to obtaine: briefe without much babling, & conſtant without intermiſſion, chap. 11. 24.

Qu. *How many reaſons are there to proue the goodneſſe of Prayer?*

An. Sixe.

Qu. *Which be they?*

An. Firſt, it is full of ioy, for in the company of God there is nothing but ioy. Secondly, God hath built an houſe, and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incenſe in the noſethrils of God. Fiftly, it doth more good

than

than almesdeeds, for by our almes wee helpe but few, but by prayer wee may profit thousands: Sixtly, it is a victorious thing, for it ouercommeth God which ouercommeth all things.

Qu. *When must we pray?*

An. At all times.

Qu. *Why?*

An. Because wee know not when the Lord will call vs to iudgement. chap. 13. 33.

Qu *What is an enimie to prayer?*

An Drowsines; and therefore our Saviour hath said Watch and pray.

Qu. *How must our mindes be disposed when we pray?*

An. To be in charitie with all.

Qu *What may incourage vs to pray?*

An. The faithfull promise of the Lord that he will heare vs: Aske, and ye shall haue, knock and it shall be opened vnto you.

Qu. *How was prayer effectuall in Christ?*

An. By prayer hee wrought some of his Miracles, as appeareth, chapter. 9. 29.

Qu. *What is a Miracle?*

An. An act exceeding the course of nature.

Qu. *Why was it requisite that God*

should

should worke miracles?

An. To proue himselfe both God and man, and consequently the true Messias and Sauiour of the world.

Qu. *To saue, how many wayes may it be vnderstood?*

An. Two manner of wayes: first in preseruing and giuing temporall blessings to all: and secondly, in redeeming of some, by giuing eternall happinesse to the elect.

Qu. *What are the Miracles of Christ?*

An. Giuing sight to the blind, strength to the lame, health to the sicke, walking vpon the waters, and raising of the dead, &c.

Qu. *In this respect what is Christ called?*

An. A Physition.

Qu. *How doth hee differ from other Physitions?*

An. He wrought by his owne power, hee looked not for reward, and he scorned not to handle and touch his sicke Patients, notwithstanding the contagion of their diseases.

Doctrine out of the Goſpell *after* Luke.

Queſtion.

WHo *was* Luke?

An. A Phyſition of Antioch, and a companion with *Paul* in his trauailes.

Qu. *Did hee write the Goſpel as an eye-witneſſe of the ſame?*

An. No, but as he had heard from *Paul* and others.

Qu. *What are the poynts from whence wee muſt deriue our argumentation in this Goſpell?*

An. The preaching of Chriſt, the ſlanders which hee ſuffered for the ſame, his apprehenſion and examination.

Qu. *When began Chriſt to preach?*

An. At twelue yeares old, when his Parents found him diſputing with the Doctors in the Temple. chap. 2. 46.

Qu. *How ſhall wee know a Preacher?*

An. By his fruits.

Qu. *What be they?*

An. His doctrine if it be of God: and his conuerſation if it be according to his doctrine.

Qu.

Qu. *How many things are required in a Preacher?*

An. Sixe things, to teach, to exhort, to pray, to praise, to reproue, and to encourage.

Qu. *What is it to teach?*

An. To declare the true meaning of the Scripture.

Qu. *What is it to exhort?*

An. To remember the hearers of the word, what they haue heard: and to bee serious with them, not to forget that which they haue learned, but to bring forth fruites of good life.

Qu. *What are the fruites of a good life?*

An. Deeds of charitie done to the honour of God, & good of our neighbor.

Qu. *To what end are they auailable?*

An. To shew how neere or how far off we are from Christ: for hee that findes by the disposition of his heart: that hee wisheth well to all men, not onely his friends but his enimies, hath a sure testimony that God doth dwell in him. Whereas contrariwise, hee that feeleth not the heat of charitie in his heart, may think assuredly God is far from him.

Qu. *Are we iustified then by works?*

An. Yes, before men, but by faith before God.

Qu.

Qu. *What is it to pray?*

A. To desire of God to open the harts of the hearers, that they may be edified by their hearing.

Qu *What is it to praise?*

An. To giue God thankes for them, when they are seene to profit.

Qu *What is it to reproue?*

An To inuey against their sins: laying before them the iudgement of God.

Qu. *What is it to encourage?*

An. To giue boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

An. Fiue things: first, diligent intention, not to haue their minds caryed away in the time of preaching through vanities: secondly, meditation to ruminate vpon such good lessons as they haue heard: thirdly, application, to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods spirit vpon their teachers: and fiftly, thanksgiuing for the light of the Gospell.

Qu. *After what method doth Christ teach?*

An. Sometime by parables and similitudes: and sometime more plainly and familiarly.

Qu.

Qu. *Why did he teach by Parables?*

An. Becauſe the vnbeleeuing Iewes might heare and not vnderſtand, chap. 8. 10.

Qu. *What is a Parable?*

An. A diſcourſe containing one thing in words, and another in ſenſe.

Qu. *What vices doth Chriſt reproue?*

An. All.

Qu. *How doth he reproue ambition?*

An. By ſaying to his Apoſtles, Hee that ſeemeth leaſt among you, the ſame ſhall be great. chap. 9 .48.

Qu. *How Pride?*

An. Hee that exalteth himſelfe ſhall be brought low, and hee that humbleth himſelfe ſhall be exalted. chap. 18. 14.

Qu *How reuenge?*

An. When *Iames* and *Iohn* ſaw the Samaritans would not receiue Chriſt, they wild him to call for fire from heauen to conſume them: but Chriſt rebuked them ſaying: Yee wot not of what ſpirit yee are: I come not to deſtroy, but to ſaue. chap. 9. 55. 56.

Qu *How inconſtancie or falling from the truth?*

An. No man hauing put his hand to the plow & looking back, is apt for the Kingdome of God. chap. 9. 62.

Qu.

Qu. *How neglecting of the word, when it is preached, and not bringing forth fruits of repentance?*

An. It shall be easier for Tyre and Sydon in the day of iudgement, then for such men, chap. 10. 14.

Qu. *How worldly carefulnesse?*

An. By the Parable of the rich man, that built his Barnes wide, and laide vp goods for many yeeres, and said to his soule: Now take thy rest: when presently GOD pronounced vpon him: Thou foole, this night thy soule is taken from thee, chap. 12. 19. 20.

Qu. *How else?*

An. By the example of the Rauens, and Lillies of the field, which neyther sow nor reape, yet God feedes them: & the Lillies are cloathed with greater royalty than *Salomon*, chap. 12. verse 24. 27.

Qu. *By what reason did Christ confute the folly of worldly minded men?*

An. By an argument, *a minore ad maius*: by saying, which of you by taking thought can adde to his stature one cubite? If then ye be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. *What must then be our care?*

An. Not for trash of this world, but to lay vp treasure in heauen, where neyther theefe approcheth, nor rest can corrupt. chap. 12. 33.

Qu. *How reproueth Christ rash iudgement, as when wee doe condemne such vpon whom God executeth his iudgements to bee greater sinners than wee our selues are?*

An. By telling vs, that except wee repent, wee shall all likewise perish, chap. 13. 3.

Qu. *why?*

An. Because whosoeuer hath deserued worst, we (if God shold enter into iudgement with vs) haue deserued as bad as they.

Qu. *How doth he reproue the trust in our owne merits?*

An. By saying, When wee haue done all that wee can, we are still vnprofitable seruants, because wee can doe nothing but that which is our duty to doe, chap. 17. 10

Qu. *Whom doth Christ pronounce blessed?*

An. The peace-maker, the poore in spirit, the sorrowfull, for they shall reioyce; the persecuted for great shall bee their reward in heauen. Mat. chap. 5

Qu.

Qu. *Wherein doth blessednesse consist?*

An. Not in honour, for then *Pharaoh* had beene blessed: nor in wit, for then *Achitophell* had beene blessed: nor in wealth, for then *Achab* had been blessed: but in the feare of the Lord.

Qu. *How is this feare preserued?*

An. By having a care to the commandements.

Qu. *Wherein consisteth this performance of the commandements?*

An. Not onely in brideling the hands, but in restraining the affections of the heart, as it is not enough to refraine from the shedding of bloud, but from the thought thereof.

Qu. *How doth Christ threaten the cruell?*

An. Hee that in anger cals his brother foole, shall be in danger of hell fire. Mat. 5. 22.

Qu. *To what strickt reckning will he call the lascivious?*

An. Whosoeuer looketh on a woman to lust after her, hath (saith he) committed adultery already with her in his heart, Mat. 5. 28.

Qu. *Is it lawfull for a man to put away his wife?*

An. No, except it be for fornication,

Mat. 5. 33.

Qu. *What oathes must we vse in our priuate conuersation?*

An. Yea, yea, and nay, nay: for what soeuer is more then that, commeth of euill.

Qu. *By what may we sweare?*

An. Neythet by heauen, for it is the throne of God, nor by earth, because it is his footstoole.

Qu. *May we not sweare at all?*

An. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Qu. *What is an oath?*

An. A calling of God to witnes, that what we sweare is true, or to be reuenged on vs, if we lie.

Qu. *May wee that are humane creatures be reuenged one vpon another?*

An. No.

Qu. *Why?*

An. Because Christ hath said, Bless them that curse you, doe good to them that hate you. chap. 6. 28.

Qu. *By what reason doth Christ binde vs hereunto?*

An. By an argument taken from the nature of God, who is so gratious and louing vnto mankinde, as hee maketh

the

the Sunne to rise: and the raine to fall vpon the iust and vniust. Mat. chapter 5. ver. 45.

Qu. *Who is iust?*

An. Not any man: for he that saith he hath no sinne, is a lyer, and there is no truth in him.

Qu. *How many sorts of sinners are there?*

An. Three.

Qu. *Which be they?*

An. The first are such as are of a reprobate sense, neither fearing god nor man, as *Pharaoh*, *Iudas*, &c. The second are such as before God are very impious, yet to themselues and the world would seeme righteous, and of this sort are the Phanses and Hypocrites: the third is of those, that in the sight of God and the world are sinners, but because they acknowledge their sinnes, and are displeased with themselues for the same, praying vnto God for his grace, therfore are of him reputed righteous, as *Mary Magdalen*, *Zacheus*, and the theefe vpon the Crosse.

Qu. *What is a speciall note to know a repentant sinner by?*

An. Vigilancie, that when the Lord commeth, hee be not found an vnprofitable seruant.

Qu. *Who are called profitable seruants?*

An. Such as with care perform the will of their maister.

Qu. *Who are called vnprofitable Seruants?*

An. First, such as are Magistrates, and abuse their authoritie to the hurt of such as are vnder them: Secondly, such as are vnder the degree of subiects, and neglect their calling, or deprave it by their wicked practises: Thirdly, rich men that helpe not the necessities of the poore: Fourthly, the wise & learned that suffer the ignorant to goe astray for want of their good counsell, and instruction.

Qu. *For all these good instructions which Christ gaue vnto the Iewes, how did they reward him?*

An. With slander and reproach, saying that he did blaspheme, and cast forth Diuels by the name of *Belzebub*, the Prince of Diuels, chapter. 5. 21. and 11. 15.

Qu. *What is blasphemie?*

An. To detract from the power of the holy Ghost.

Qu. *Was it sufficient to allay the malice of the Iewes, to say Christ was a blasphemer?*

An.

An. No, the condition of enuious men is such, as when they haue done what disgrace they can in words, they practise deeds, for the ouerthrow of them they hate.

Qu. *How did they practise Christ his ouerthrow?*

An. By hyring *Iudas* to betray him vnto them.

Qu. *What doe wee learne by this, that amongst the twelue one was a traytor?*

An. That euen amongst the smallest number of Gods Elect, there the Diuell hath his instruments.

Qu. *For what did* Iudas *betray his maister?*

An. For money, as many doe their soules: chap. 22. 6.

Qu. *What was the last memorable thing that Christ did before his betraying?*

An. The institution of the Sacrament of his body and blond.

Qu. *Of how many things doth this Sacrament consist?*

An. Of two.

Qu. *Which be they?*

An. The visible substance, which is bread and wine: and the inuisible grace which is redemption by his death, to all that receiue this Sacrament worthily.

Qu. *How many things are required for the worthy receiuing thereof?*

An. Foure.

Qu. *Which be they?*

An. Knowledge to discerne a difference betwixt this holy ordinance, and other ceremonies: Faith, to beleeue that Christ dyed for vs: Repentance to be sorry for our sinnes: and Charitie to forgiue our brethren.

Qu. *Is it not enough then to remember Christ by meditation, reading & hearing?*

An. No: except we doe likewise actually receiue his body and bloud in the Sacrament of the Altar.

Qu. *What two things did Christ vse in offring his body vpon the Crosse?*

An. Breaking of his body, and a drawing forth of his bloud.

Qu. *What must our breaking be?*

An. A contrition of heart for our sins, and breaking of bread in the way of charitie.

Qu. *What must our powring forth be?*

An. Teares of repentance, and teares of compassion.

Qu. *How doe we receiue Christ in the Sacrament?*

An. Spiritually.

Qu. *What place must we prepare for him?*

An.

An. An vpper roome in the bosome, an inward roome in the heart, a large roome to receiue his retinue, a fayre roome hung with the tapestry of righteousnesse, a sweet roome decked with the flowers of loue, a conuenient roome with a chimney and a bed, that is, the fire of zeale, and the bed of peace.

Qu. *What must be his dyes?*

An. Prayer and thanksgiuing.

Qu. *Who his attendants?*

An. Faith, hope, and charitie.

Qu. *How shall a man know whether hee hath receiued Christ or not?*

An. If hee finde that he doth not onely heare his word, but brings forth the fruites of good doctrine, and therefore a good Christian is compared vnto a tree.

Qu. *Why?*

An. Because hee hath a roote, which is hope, a heart which is faith, a barke which is charitie, branches which are spirituall vertues, greene leaues which are good words, and fruit which is good workes.

Qu. *How was Christ apprehended?*

An. With bils and staues.

Qu. *How did they vse him?*

An. Buffeted, and set a crowne of

thornes vpon his head.

Qu. *Whither did they bring him to be examined?*

An. To the high Priest first: then to *Pilate*, and afterward to *Herod*.

Qu. *What were these men?*

An. Chiefe Magistrates, but very wicked.

Qu. *What are godly Magistrates called?*

An. Gods.

Qu. *Why?*

An. Because they execute the iudgement of God vpon offenders.

Qu. *What was one note of a bad Magistrate in* Pilate?

An. This, that although hee knew Christ to be innocent, yet because of the opinion of the people, rather then hee would purchase their displeasure, he deliuered him ouer to their will, chap. 23. 25.

Qu. *Vpon what occasion is the friendship of the wicked oftentimes renued?*

An. Vpon the disgrace and downefall of the Godly, as appeares by *Herod* and *Pilate*, who hauing beene long enimies were now reconciled together vpon the apprehension of Christ.

Doctrine

Doctrine out of the Gospell, *after S.* IOHN.

Question.

WHat was Iohn?

An. An Apostle, and the entirely beloued of Christ, chap. 13. 23.

Qu. *How did he write the Gospell?*

An. As both an eye witnesse, and an eare witnesse of that which Christ had said and done.

Qu. *What followes in this place to bee handled?*

An. These foure branches: the conuiction of Christ, his execution, resurrection, and ascension.

Qu. *Were not the Iewes satisfied with the imprisonment of Christ?*

An. No, they sought likewise to put him to death.

Qu. *Why did they pursue him with such hatred, hauing done so many good deedes among them?*

An. Vpon the same reason that vice pursues vertue, iniquitie godlinesse, falsehood truth, and darknesse light.

Qu.

Qu. *How were they blinded?*

An. By rage and their owne affections.

Qu. *What are the affections?*

An. Like whirle-windes, when they haue once got the vpper hand ouer reason, as appeareth by the Iewes, that would heare nothing, but cryed: Crucifie him, crucifie him, chap. 19. 15.

Qu. *What did they obiect against him?*

An. That hee did seduce the people, blaspheme, was not *Cæsars* friend, and worse then *Barrabas*, a theefe.

Qu. *How did they say hee seduced the people?*

An. By false doctrine, in not attributing righteousnesse by the Law, chap. 5. 24.

Qu. *How blaspheme?*

An. In calling himselfe the Sonne of God, chap. 10. 33.

Qu. *How not to be Cæsars friend?*

An. In making himselfe a King. Chap. 19. 12.

Qu. *How worse than Barrabas?*

An. In that they thought a blasphemer worse than a theefe.

Qu. *What kinde of Theefe was* Barrabas?

An. One that by insurrection sought

to

to rob the peoples hearts of obedience which is a kinde of ſpirituall theft.

Qu. *How many ſortes of theeues are there?*

An. Three.

Qu. *Which be they?*

An. Firſt, ſuch as corrupt the mindes of others by their lewd examples, Hypocrites, ſlanderers, and detractors of good mens vertues: Secondly, ſuch as teach lyes, whereby the ſoules of the hearers are robbed of eternall bliſſe: Thirdly, ſuch as attribute vnto themſelues the beneſite of health, wealth, or libertie, and ſo depriue GOD of his glory.

Qu. *How many kinds of corporal theeues are there?*

An. Two.

Qu. *Which be they?*

An. Domeſticall and forraine.

Qu. *Whom call ye domeſticall theeues?*

An. All ſuch as purloyne from their maſters, parents, husbands, wiues, or friends: or negligently ſuffer them to incurre any loſſe or detriment, which they might preuent.

Qu. *Whom call ye forraine theeues?*

An. All ſuch as rob their neighbours, eyther by falſe weights and meaſures, bad

bad wares, or subtill practises: all Lawyers that make good causes bad, or bad good: all debters that neuer thinke to pay, and all creditors that triumph ouer the bodyes of their poore debters by imprisonment, or any other kinde of oppression.

Qu. *How did Christ confute the obiections of the Iewes?*

An. First, by saying hee was the way, the truth, and the faithfull shepheard, and therefore did not seduce the people, chap. 14.6. & 10.11.

Qu. *How secondly?*

An. By saying what he did, he did by the inspiration of the holy Ghost, and power of God the Father: and therefore did not blaspheme, chap. 1.32. and 10.30.

Qu. *How thirdly?*

An. By protesting openly, that what was due to *Cæsar*, ought to be giuen vnto *Cæsar*, and therfore was not enimie to *Cæsar*.

Qu. *How fourthly?*

An. By shewing hee came to enrich them with all the treasure of happy life, and therefore was no theefe like *Barrabas*, chap. 6.48. and 7.38.

Qu. *Were they not satisfied with this?*

An.

An. No, though *Pilate* the chiefe Magistrate, before whom hee was indited, did certifie them from the iudgement seat, that he found no fault in him. chap. 18.38.

Qu. *Why did not Pilate set him free?*

An. Because hee respected more the displeasure of the people, than the discharge of his owne conscience, wherein he shewed himselfe a bad Magistrate.

Qu *What are the true markes of a good Magistrate?*

An. Wisedome, valour, impartialitie, not to be humerous, not to be couetous, nor cruell.

Qu. *When is he wise?*

An. When hee discerneth rightly betweene falshood and truth.

Qu. *When valiant?*

An. When hee feares not to execute the tenour of the law.

Qu. *When impartiall?*

An. When hee neyther respecteth the rich for their authoritie, nor disdaines the poore for their baseneſſe and inferioritie.

Qu. *How is hee without humour?*

An. When hee executeth iustice for the loue of vertue, & not for hate, enuy, or

or a malicious stomack against the party called in question.

Qu. *How is he not couetous?*

An. When hee doth not buy or sell iustice for reward or bribes.

Qu. *What is iustice?*

An. The square of life, attributing to euery man that which is due.

Qu. *What is iniustice?*

An. The disorder of life, withholding from men the iust measure of their deserts.

Qu. *When is a Magistrate cruell?*

An. When hee is wholy set vpon seueritie, without any thought of pittie or compassion.

Qu. *Was* Pilate *altogether without compassion when hee gaue iudgement vpon Christ?*

An. No, he had a kinde of compassion but it was counterfaite, and therefore though he would wash his hands neuer so often, he cannot cleare himselfe from the guilt of innocent bloud.

Qu. *How many sorts of crueltie are there?*

An. Three.

Qu. *Which be they?*

An. The first is of such as procure it, who neuertheleſſe will not execute it:

it themselues, and this was the cruelty of the Iewes: the second is such as deuise not themselues to be cruell, but when the sword is put into their hands, or the meanes giuen vnto them, doe not spare forth-with to execute it with all immanitie and brutishnesse of heart; and this is the cruelty of Tyrants and wicked men put in authoritie. The third is of such as neglect their dutie towards them that are in danger, necessitie or tribulation; whom they both ought and might saue and helpe if they would: and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent & guiltlesse wronged, and will not help & succour them.

Qu. *How many wayes may we helpe the distressed?*

An. Fiue manner of wayes.

Qu. *Which be they?*

An. Either in person, when wee trauell and labour for their deliuerance: or with our goods in relieuing their wants, or with our good words to comfort them, or with our counsaile to direct them, or with our power quite to deliuer them.

Qu. *Had Christ any such friends?*

An. No, nor did he need them, because hee

hee would haue deliuered himselfe if it had pleased him.

Qu. *Where were his Apostles?*

An. Fled from him.

Qu. Peter *boasted he would dye for him, and did hee now forsake him in this extremitie?*

An. He did not onely forsake him, but he flatly forswore he knewy him.

Qu. *How often?*

An. Three times the same night that Christ was apprehended, chap. 18.

Qu. *What learne we by this?*

A. The inconstancie of flesh & bloud, and the fickleneſſe of worldly friends.

Qu *What became of* Iudas *that betrayed him?*

An. A rof a pernitious conspirator.

Qu. *How was that?*

An. He hanged himselfe.

Qu. *Who gaue him that iudgement?*

An His owne guilty conscience.

Qu. *How many offices of torment doth a guiltie conscience include?*

An. Foure.

Qu. *Which be they?*

An. Of an accuser, a Iuror, a Iudge, and an executioner.

Qu. *How of an accuser?*

An. In laying our sinnes to our charge

charge. Rom. 2. 15.

Qu. *How of a Iuror?*

An. By giuing in euidence against vs.

Qu. *How of a Iudge?*

An. In condemning vs.

Qu. *How of an Executioner?*

An. By inflicting deserued punishment.

Qu. *What is it to haue a guiltie conscience?*

An To liue in continuall torments & hell of minde.

Qu. *What was the manner of Christ his execution?*

An. The death of the Crosse.

Qu *What extremitie did hee suffer before he was nailed vpon the Crosse?*

An. Hee sweat water and bloud, was falsly accused, buffeted, spit vpon, scourged, reuiled, crowned with thornes, & his garments parted before his face.

Qu. *What extremitie did he endure vpon the Crosse?*

An. His hands and feete were nayled, his side pearced with a speare, he dranke vinegar and gall, was forsaken of God, and reiected of the world.

Qu. *For whom did he suffer all those torments?*

An. Not for any offence of his, for he was immaculate, but for our sins which were infinite.

Qu. *To what end did he suffer them?*

An. To the satisfaction of the iustice of God, and the redemption of our soules.

Qu. *What learne we by that?*

An. His obedience to God the Father, and his loue toward vs.

Qu. *Wherein appeared his obedience towards God?*

An. In two things.

Qu. *What be they?*

An. In performing all God had commaunded, which is called actiue obedience: and in patient bearing all that was imposed vpon him: which is called passiue.

Qu. *Wherein appeared his loue towards vs?*

An. In giuing his life for vs when wee were yet his enimies.

Qu. *What is that?*

An. The power and vigor of the soule expressed by the instrument of the body.

Qu. *What are the opinions of Atheists touching life?*

An. Some thinke, because a man liueth

no

no longer, then hee breatheth, that the life of man is nothing but a puffe of winde. Some againe, because the losse of much bloud bringeth the losse of life therefore they esteeme the life to be nothing else but bloud: And other some, because in death, they perceiue no difference betweene men and beasts, therefore they hold our life to be as the liues of bruite beasts, vanishing without immortalitie of soule: but all these opinions are corrupt and lewde.

Qu. *Why so?*

An. Because they are grounded onely vpon the corporall senses.

Qu. *How doe you proue the soule immortall?*

An. Because it is the Image of God, which is a spirit and eternall: for there must alwayes be an agreement betwixt the image and the thing whereof it is an image.

Qu. *What part of Christ then did suffer death?*

An. His humanitie.

Qu. *Of what doth his humanitie consist?*

An. Of body and soule like vnto ours, sin onely excepted.

Qu. *Did his soule suffer death?*

An

An. It did.

Qu *Why then the ſoule is not immortall?*

An. There be two kinds of death, one corporall, which is a diſſolution of the ſoule from the body: another ſpirituall, which is a ſeperation of the ſoule from the preſence of God. And in this ſenſe it is ſaid, that Chriſt his ſoule did die, inſomuch as for a while it was excluded from the preſence of God.

Qu. *What part of Chriſt did not ſuffer?*

An. His Deity, by which he did ouercome death.

Qu *How did his victorie ouer death appeare?*

An. By his reſurrection.

Qu. *When was that?*

An. Vpon the third day.

Qu *What benefit haue wee by his reſurrection?*

An. The aſſurance of the immortalitie both of ſoule and body, and that ſin, death, nor hell ſhall haue any power ouer vs, ſo long as wee beleeue in him.

Qu. *How proue you that?*

An. By his owne words: I am the reſurrection and the life; hee that beleeueth in mee, though hee were dead, yet ſhall hee liue. chap. 11. 25. And againe

he

he that beleeueth in the Sonne, hath life euerlasting, and hee that beleeueth not in the Sonne, shall not see life, but the wrath of God abideth in him, chap. 3.36.

Qu. *What kinde of people held opinion, that there is no resurrection?*

An. The Saducees, and therefore they tempted Christ with the question of the woman that had seuen husbands whose wife she should be at the day of the Resurrection.

Qu. *How doth Christ answere this question?*

An. By saying, that in the kingdome of Heauen they neyther marry, nor are marryed, but are as the Angels of God.

Qu. *What are they called that amongst vs deny the resurrection?*

An. Atheists.

Q. *How many sorts of Atheists are there?*

An. Two.

Qu. *Which be they?*

An The one that perswade themselues the soule is mortall aswell as the body: the other that albeit they haue some opinion of the immortallitie of the soule, yet they thinke there is no hell nor punishment for sinne after this life.

Qu.

Qu. *How doth the Scripture disproue the first?*

An. By saying, that whosoeuer beleeueth in Christ shall not perish, but haue eternall life chap. 3. 5.

Qu *How the second?*

An. By the words that God shall say to the wicked at the day of iudgement: Depart from mee ye cursed, into euerlasting fire, which is prepared for the diuel and his Angels. Mat. 25. 41.

Qu. *How many sorts of Angels be there?*

An. Two: good and bad.

Qu. *Of what substance are good Angels?*

An. Not of the nature and essence of God, nor immortall of themselues: but haue their immortalitie of GOD, who both giues it vnto them, and preserueth them in it, & could take it from them if he would.

Qu. *What difference is there betwixt the spirits of men and Angels?*

An. The spirits of men are ioyned vnto bodyes, the Spirits of Angels are not.

Qu. *Are not the spirits of men celestiall?*

An. Yes, not in respect they are drawne

drawne from the nature of God, but in respect of the agreement that is betwixt them.

Qu. *What difference is there betwixt soule and spirit?*

An. A soule is common to all men liuing, as well Infidels as others, but spirit is properly in those that are regenerate and born anew, by faith & the holy Ghost.

Qu. *To whom did Christ first appeare after his resurrection?*

An. To *Mary Magdalen*, and afterward three seuerall times to his Apostles.

Qu. *How long was he vpon the earth after his resurrection?*

An. Forty dayes, and then hee was taken vp on high, and a cloud receiued him. Acts. 1. 3. 9.

Qu. *Where was Christ when he was taken vp?*

An. Vpon mount Oliuet.

The end of the Gospell.

The Acts.

Question.

After that Christ ascended into heauen, whom did hee leaue on earth for building vp of his Church?

An. His eleuen Apostles.

Qu. *How did he strengthen them?*

An. By sending the holy Ghost vnto them, chap. 2. 4.

Qu. *In what likenesse did the holy Ghost appeare?*

An. In the likenesse of fiery tongues, chap. 2. 3.

Qu. *With what did it indue them?*

An. With the knowledge of languages.

Qu. *To what end?*

An. That they might preach to all Nations.

Qu. *Was that their office?*

An. Yes.

Qu. *Who enioyned them thereunto?*

An. Christ. chap. 1. 8.

Qu. *Vpon how many poynts did their office consist?*

An.

An. Of two.

Qu. *Which be they?*

An. To baptise and instruct.

Qu. *How did they baptise?*

An. In the name of the Father, of the Son, and of the holy Ghost.

Qu *How did they instruct?*

An. Two manner of wayes.

Qu. *Which be they?*

An By testifying the death, resurrection, and ascension of Christ: & teaching of faith, repentance, and good works chap. 2 23. 24. 25. 28.

Qu. *What power had they giuen them to confirme their doctrine?*

An. The power of working miracles: as making the lame to goe, healing the sicke, and raising the dead, chap. 3. 6. and 9. 34. 40.

Qu. *Who stood against them?*

An. The practise of the Diuell.

Qu. *Who defended them?*

An. The prouidence of God.

Qu. *How did the Diuel practise against them?*

An. By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes and death.

Qu. *To what purpose and end did*

the diuell doe this?

An. To ouerthrow, or at the leaſt, to ſtop the courſe of their preaching if it had beene poſſible.

Qu. *How did God defend and preſerue them?*

An. Hee reuealed the conſpiracies againſt them chap. 9.24. Hee pacified the tumults & commotions, chap. 19.35. to 41. He ſent them refuge in time of perſecution, chapter. 14. 6. Hee conuerted the hearts of their ſlanderers, Chapter 2. 37. Hee deliuered them out of priſon, chap. 5. 19 Hee comforted them when they were beaten, chap. 5. 41. and 23. 11. and in death he gaue them life, chap. 14. 19.

Qu. *Who conſpired againſt them?*

An. The Iewes.

Qu. *How?*

An. When *Paul* was impriſoned by them, ſome fortie of them and more, tooke an oath that they would not eate nor drinke, vntill they had ſlaine *Paul*: Act. 23. 12. 13.

Qu. *Vnder what colour would they execute their malice?*

An. Vnder color to haue him brought forth to bee examined, and they by the way would murder him.

Qu.

Qu. *How did God reueale this conspiracie?*

An. Pauls sisters sonne ouer-heard it, and was sent to tell the Captaine of the castle of it, Chap. 23.20.21.

Qu. *What did the Captaine when hee heard it?*

An. Sent *Paul* with a power of men for his guard to Cæsaria, to *Felix* the chiefe gouernour.

Qu. *Who raised tumult against them?*

An. The Iewes, and one *Demetrius* a siluer-smith at Ephesus.

Qu. *Against which of the Apostles did* Demetrius *raise a tumult?*

An. Against *Paul*, *Gaius*, and *Aristarcus*, *Pauls* companions.

Qu. *Why?*

An. Because they spoke against Images, by making of which hee got his liuing

Qu. *What was* Demetrius *intent by this commotion?*

An. To haue *Paul* and his Disciples suppreſt.

Qu. *How did God preuent their purpose?*

An. The Towne-Clark pacified the people, and the men were let goe, Chap. 19.35.

Qu. *Who was the Diuels instrument to persecute the Apostles?*

An. Herod in Iudea, and the vnbeleeuing Iewes in Iconium, Thessalonica, & other places.

An. Whom did Herod *persecute?*

An. He killed *Iames* and put *Peter* in prison, Chap. 12. 2. 5.

Qu. *Who was Gods instrument to deliuer* Peter?

An. An Angell.

Qu. *How was* Herod *punished for his cruelty?*

An. He was eaten to death with worms chap. 12. 13.

Qu. *Whom did the vnbeleeuing Iewes persecute at Iconium?*

An. Paul and *Barrabas.*

Qu. *How were they deliuered?*

An. God gaue them knowledge of their dangers.

Qu. *Whither went they for refuge?*

An. To Listra and Derbe, Cities of Licaonia, chap. 14. 6.

Qu. *Who were persecuted in Thessalonica?*

An. Paul and *Sylas.*

Qu. *How escaped they?*

An. Their friends sent them away by night to Bærea, chap. 17. 10.

Qu.

Qu. *Who are the Diuels instruments to slander the Apostles?*

An. The Iewes.

Qu. *Where?*

An. At Ierusalem.

Qu. *In what manner?*

An. By saying (when they spoke all manner of languages) that they were drunke with new wine, chap 2. 13.

Qu. *How did God make them repent their slander?*

An. By touching them with remorse of conscience.

Qu. *Who were the Diuels instruments to impriſon the Apostles?*

An. King Herod, the Iewes, and the Romane substitute.

Qu. *Who was Gods instrument to deliuer them?*

An. An Angell, and such men as hee rayſed to be their friends, chap. 5. 19.

Qu. *How did God comfort the Apostles when they were beaten?*

An. By speaking to them in visions. ch. 23. 11.

Qu. *To which of them did hee giue life in death?*

An. To *Paul.*

Qu. *In what manner?*

An. When *Paul* was stoned by the

men of Listra, and carryed out of the Citie for dead, God rayſed him vp again, euen in the midſt of the Diſciples that ſtood about him, chap. 14 verſe, 19. 20.

Qu. *What learne wee by the ſequele of this diſcourſe.*

An. That God by ſimple men in ſpite of all tyranny, repleniſhed the whole world with the ſound of his Goſpell.

Qu. *But* Paul, *as wee reade in the eight chap. perſecuted the Church, and conſented to the death of* Steauen, *how came hee then to be an Apoſtle?*

An. The Spirit of God (in whoſe hands are the hearts of all men) conuerted him from a Perſecutor to a preacher, ſo that amongſt all the Apoſtles, none was more zealous, nor added more Soules to the Church than hee did.

Qu. *How doth that appeare?*

An. By his painefull trauaile through many Countryes, his ſtripes, imprisonment, ſtoning, danger by land and Sea, which hee ioyfully ſuffered for the loue of Chriſt Ieſus.

Qu. *Why did God ſuffer his choſen Seruant to be ſo iniuriouſly handled of the world?*

An.

An. For three reasons.

Qu. *Which be they?*

An. That hee himselfe might be the more glorified by their deliuerance, their enimies more iustly condemned, and his seruants more worthy of their reward in heauen.

Qu. *As they were painefull to teach, were the people as ready to follow their doctrine?*

An. Many were, of those whose harts were prepared for that calling: but otherwise, they that were not refused.

Qu. *It appeareth then that faith is the onely gift of God?*

An. It is: and increaseth in vs by hearing of his word: as appeareth by *Lydia*, the woman of the Thyatirians, whose heart the Lord opened, that shee attended to the doctrine of *Paul*, Chap. 16.14.

Qu. *What strange conuersions were there made by the Apostles?*

An. The conuersion of the Æthiopian Eunuch, of *Cornelius*, of *Eneas*, and *Pauls* Iaylor.

Qu. *Why did the conuersion of these men seeme more strange then the rest?*

An. Because in the eye of the world both for their calling and qualitie they

seemed more vnlikely to be conuerted then any other.

Qu. *How?*

An. The Eunuch was of the Heathen that worshipped strange Gods. ch. 8. 37. *Cornelius* a souldier, whose stearne profession might seeme to harden his heart against the first impression of Christian faith, chap. 10. 5. *Elymas* a coniurer, and one that practised with the Diuell: and the Iaylor, a forward Minister to execute the crueltie of such as persecuted Christ and his Church.

Qu. *How did the conuerted shew themselues afterward to be Christians?*

An. By their good workes.

Qu. *What were they?*

An. The Eunuch planted the Gospell in Ethiopia: *Cornelius* vsed much prayer and almes-deeds: and the Iaylor dreſt the wounds of *Paul* and *Sylas*, and refreshed them with meat.

Qu. *It is not then enough for vs to be Christians in name, but we must also be so in nature?*

An. True, for otherwise, we shall be sure to vndergoe the wrath of God.

Qu. *By what example?*

An. By the example of *Ananias* and *Saphyra*, and of *Eutichus*.

Qu.

Qu. *What were their faults?*

An. Ananias and *Saphyra* after they were receiued into the Church, did not with their whole hart addict themselues to the seruice of God.

Qu. *Wherein did they faile?*

An. In that wheras it was accustomed amongst them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne priuate vse.

Qu *How were they punished?*

An. With sodaine death, chap. 5. 5. 10.

Qu. *If God shewed such seueritie vpon them, in that they distributed not their whole substance to the maintenance of Christian charitie, what ought they to feare that will bestow nothing, not so much as the superfluitie of their riches to the relieuing of their distressed brethren?*

An. Not onely death of body in this world, but destruction of soule and body in the world to come, vnlesse they amend.

Qu. *Wherein did* Eutichus *offend?*

An Being of the Congregation of the faithfull, as hee sat with others to heare *Paul* Preach, neglected his doctrine, (as at many Sermons with vs wee may see

see the like) and fell into a sleepe.

Qu. *How did God punish him?*

An. Hee made him an example to the whole assembly by suffering him to fall from the third loft; so that hee lay for dead, till *Paul* reuiued him.

Qu. *But our Christians sit low, and in their Pewes, and therefore neede feare no such danger.*

An. True, they neede not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. *What is that?*

An. From the top of heauen, to the bottome of hell, if when they should heare the word of God they suffer sleep to stop their eares.

Saint *Pauls* Epistle to the ROMANES.

Question.

WHat was the cause the *Apostles* writ Epistles?

An. The varietie of Nations whom they had conuerted, with whom

whom they could not alwayes in perſon be conuerſant, and therefore they ſent their mindes vnto them in writing.

Qu. *To what end?*

An. To cheriſh their young faith, which otherwiſe (like a greene Tree that hath not taken deepe roote) might be ſhaken with contention and errour.

Qu. *Was there any ſuch thing in Rome, at ſuch time as hee ſent this Epiſtle thither?*

An. Yes.

Qu. *What was it?*

An. The Iewes began to deſpiſe the Gentiles, and the Gentiles the Iewes.

Qu *Wherefore did the Iewes deſpiſe the Gentiles?*

An. They thought them vnworthy to be partakers of grace through Chriſt, becauſe they were not vnder the Law aſwell as they.

Qu. *How did the Gentiles deſpiſe the Iewes?*

An. They thought them more vnworthy of Gods fauour through Chriſt, becauſe they had refuſed him for their Meſſias, to whom onely he was ſent.

Qu. *How doth* Paul *take vp this controuerſie?*

An.

An. By prooving them both guilty of monſtrous ſinnes, and therefore vnfit eyther to reprooue other.

Qu. *Of what doth hee proue the Gentiles guiltie?*

An. Of Idolatry: for though they had not the Law written, yet by the frame of heauen and earth, they could not but know there was an omnipotent God; & therefore they ought not to haue worſhipped Idols, chap. 1. 20.

Qu. *What doth he hold the Iewes guilty of?*

An Of preſumption, in thinking they could be iuſtified by the Law: ſo that neyther in the Law, nor out of the Law (that is, before the law was giuen) can there be any righteouſneſſe.

Qu. *What then muſt they depend vpon for their iuſtification?*

An. Onely faith in Chriſt Ieſus, who had performed the law for them: for to heare the Law was no cauſe of Iuſtification, but to performe the Law, which none was able to doe, but onely the ſon of God. chap. 2. 13. and. 3. 20. 25.

Qu. *How doth* Paul *diſtinguiſh the Law?*

An. Into the Law of the letter, and the law of faith.

Qu.

Qu. *What doth the Law of the Letter?*

An. Shew vs what sinne is, but not purge vs from sinne.

Qu. *What is the Law of faith?*

An. Righteousnesse obtayned without the Law.

Qu. *How proueth he that?*

An. By the example of *Abraham*, who was iustifyed by faith before he was circumcised; that hee might not thinke circumcision cause of his Iustification, cha. 4. 10.

Qu. *How then doth he draw the Iew & the Gentile to agreement?*

An By shewing them, that both the circumcised, and the vncircumcised shall be saued if they beleeue.

Qu. *What doth beliefe bring?*

An. Peace of conscience towards God, through our Lord Iesus Christ. chapter 5. 1.

Qu. *What doth peace of Conscience bring?*

An. Ioy in tribulation.

Qu. *What tribulation?*

An. Patience.

Qu. *What patience?*

An. Experience.

Qu. *What experience?*

An. Hope that will not deceiue vs.

Qu.

Qu. *How is our hope made vndeceiueable?*

An. By the loue of God.

Qu. *Wherein?*

An. In that, when wee were yet his enimies, hee gaue his onely begotten Sonne to death.

Qu. *How became we Gods enimies?*

An. By the sinne of *Adam*.

Qu. *Whether was greater the condemnation that came through the sinne of* Adam, *or the Iustification that came through the righteousnesse of Christ?*

An. The Iustification that came by the righteousnesse of Christ.

Qu. *Why?*

An. Because by one sinne onely, came damnation: but Christ by righteousnesse, hath forgiuen many sinnes; that is, not onely the sinne of *Adam*, whereto we are guiltie, but many other sinnes of our owne, which we haue since committed.

Qu. *What bringeth vs to the knowledge of sinne?*

An. The Law: for we had not knowne lust, if the Law had not saide: Thou shalt not lust.

Qu. *Then the more sinne is manifested, the more grace abounds?*

An.

An. It doth.

Qu. *May wee therefore ſinne that grace may abound?*

An. God forbid.

Qu. *Why not?*

An. Becauſe when in baptiſme wee are made partakers of grace, wee dye to ſin, and riſe againe to newneſſe of life. chap. 6. 6.

Qu. *What is it to dye to ſinne?*

An. To aboliſh the workes of the fleſh.

Qu. *What is it to riſe to newneſſe of life?*

An. To follow the workes of the ſpirit.

Qu. *What call you the workes of the ſpirit?*

An, Faith, charitie, peace, concord, mercy, loue, &c.

Qu. *What call you the workes of the fleſh?*

An. Pride, enuy, ſlouth, gluttony, vncharitableneſſe, &c.

Qu. *How are they rewarded?*

An. With death: for the reward of ſin is death. chap. 6. 13.

Qu *How are the workes of the ſpirit rewarded?*

An. With eternall life. chap. 36. 1.

Qu.

Qu. *Are we all subiect to death by the Law?*

An. We are.

Qu. *How then can the Law be good which is cause of much ill?*

An. Yet the Law is holy and good, and ordayned to giue vs life, but that sinne working in vs alters the propertie of the Law, so that in stead of life wee finde death. chap. 7. 10.

Qu. *How shall we auoide this danger?*

An. By liuing after the spirit.

Qu. *Who are they that liue after the spirit?*

An. Such as God in his foreknowledge hath predestinated thereunto. chapt. 8. 30.

Qu. *Are all men predestinate to be saued?*

An. No, some are made vessels of wrath to destruction, as othersome are made vessels of mercy prepared for glory, cha. 9. 15.

Qu. *Is God then the cause of any mans condemnation?*

An. No, but sinne which raigneth in man.

Qu. *What are they called which are ordayned to be saued?*

An. The children of God.

Qu.

Qu. *How are wee made the Children of God?*

An. Three manner of wayes.

Qu. *Which be they?*

An. By Election, Creation and Adoption.

Qu. *Why are these blessings bestowed vpon vs?*

An. Not for any desert of ours, but through the meere loue and mercy of God.

Qu. *What recompence doth he require of vs for them?*

An. Nothing but loue.

Qu. *How is our loue shewen?*

An. If wee suffer neyther tribulation, persecution, famine, nakednesse, perill, nor sword to separate vs from Christ.

Qu. *When are wee separated from Christ?*

An. When wee doe, or consent to doe any thing contrary to his will.

Qu. *Why must we endure any extremitie rather then reuoult from God?*

An. Because the afflictions of this life are not worthy of the glory which shall be shewne vnto vs in the life to come, chap. 8. 18.

Qu. *Doe wee obtaine that glory then by workes?*

An.

An. No, but by the mercy of GOD onely, yet works, and the good motions of the ſpirit teſtifie to our conſciences in the meane ſpace, that ſuch a reward is laid vp for vs.

Qu. *How are we put from that glory?*

An. Onely by our ſinnes.

Qu. *To whom was the Couenant of this glory made?*

An To the Ievves firſt, and then to the Gentiles.

Qu. *How did the Ievves looſe it?*

An. By thinking to become righteous by the Law.

Qu. *How did the Gentiles obtaine it?*

An. By beleeuing in Chriſt ſo ſoone as they heard of his name, chap. 9. 30.

Qu. *Why could not the Ievves be righteous by the Law.*

An. Becauſe they could not fulfill the Law.

Qu. *Are the Gentiles then righteous by fulfilling the Law?*

An. They are.

Qu. *How do they fulfill the Law?*

An. Not in themſelues, but in the work of Chriſt, who hath fulfilled it for them, and for all others that beleeue in him, ſo that his righteouſnes is become theirs. chap. 10. 4. 9.

Qu.

Qu. *Are all the Iewes reiected?*

An. No, God hath reserued a remnant to be saued. chap. 9. 27.

Qu. *Are the Gentiles all accepted?*

An. No, but onely such as heare the word and beleeue.

Qu. *But some haue not heard the word, therefore they shall be excused?*

An. Not so: the sound thereof is gone through the earth, therefore none can plead ignorance. chap. 10 18.

Qu. *Because wee are Gentiles, and accepted by our beliefe in the place of the vnbeleeuing Iewes, ought we to despise them in respect of our selues.*

An. No.

Qu. *Why?*

An. Because wee are not so accepted, but we may be reiected; nor they so reiected, but they may be receiued: for if God grafted vs into the true vine, which were but wilde branches, much more may he graft the Iewes, which were the true branches, into the true stock again, chap. 11. 17.

Q. *Why doth Saint* Paul *vrge this similitude?*

An. To shut vp the contention betweene the Iewes and the Gentiles, that neither shold despise other: because they

they were alike in beliefe and vnbeliefe.

Qu. *After the deciding of this controuersie, and certaine principall points of Religion (as Faith and Iustification) declared, wherein doth* Paul *shew wee ought to striue one to excell another?*

An. In vnitie, and vprightneſſe of life.

Qu. *How is that to be performed?*

An. By offring vp our ſelues a liuely ſacrifice vnto God.

Qu. *What is a liuely ſacrifice?*

An. To caſt off the works of darknes and put on the armour of light.

Qu. *How muſt wee caſt off the workes of darkeneſſe?*

An. By conforming our ſelues after the will of God, and not after the faſhion of the world. chap. 12. 2.

Qu. *What are the workes of darkneſſe?*

An. To imbrace pride, rather then humilitie; luſt rather then chaſtitie; hate rather then loue; rebellion rather then obedience; gluttonie rather then abſtinence, &c.

Qu. *What is the armour of light?*

An. To diſpoſe our mindes after the contrary.

Qu. *It ſeemes then by being commanded*

to sacrifice our bodyes, that euery Christian is a Priest?

An. True, we are.

Qu. *How are we consecrated?*

An. Not by the infusion of oyle, but by the inspiration of the holy spirit.

Qu. *When?*

An. At our Baptisme.

Qu. *Doe all Christians serue the office of Priest-hood?*

An. No.

Qu. *Why?*

An. Because their sacrifice is not such as it should be.

Qu. *How comes that to passe?*

An. By reason they prefer not sorrow before ioy, death before life, rebuke before honour, enimies before friends, for the loue of Christ, and as hee in his life did for our example.

Qu. *To whom is it giuen to know these things?*

An. To all, but not after a like measure.

Qu. *What must they do that haue priuiledge of grace aboue other?*

An. Not boast of it, but help to furnish them that want. chap. 11, 3.

Qu. *By what example are we taught so to doe?*

An.

An. By the example of the members of a mans body. for as when the foote is offended, the reſt of the members, as the eye, hand and tongue, ſtraight miniſter to it; ſo ought it to be in the members of Chriſt his body: when one faints the reſt muſt relieue it.

Qu. *Who is the head of the miſticall body?*

An. Chriſt.

Qu. *Who are the eyes?*

An. His Preachers.

Qu. *Who are the eares?*

An. Hearers of his word.

Qu. *Who are the hands?*

An. The Magiſtrates.

Qu. *Who are the feete?*

An. The ſubiects.

Qu. *What is the dutie of a Preacher?*

An. To teach with ſinceritie.

Qu. *What is the dutie of the hearer?*

An. To attend with reuerence.

Qu. *What is the duety of the Magiſtrate?*

An. To rule with Iuſtice.

Qu. *What is the duety of the Subiect?*

An. To obey with loue.

Qu. *What are the ſinewes that binde the ioynts of the miſticall body together?*

An.

An. Compaſſion and brotherly loue.

Qu. *What is compaſſion?*

An. A ſuffring with our Chriſtian brethren, or a like feeling of the heart that he ſhewes to them, as if it were happened to our ſelues.

Qu. *What doth it produce?*

An. A diſtributing to their neceſſitie, as counſell to them that erre, comfort to all them that mourne, and foode to them that hunger, clothing to them that are naked, and harbour to them that are harbourleſſe, chap. 12. verſe 15. 17.

Qu. *How are theſe vertues performed in vs?*

An. By continuance in prayer.

Qu. *What vices are contrary to compaſſion?*

An. Hate, reuenge, arrogancy, and ſeife-loue.

Qu *Why muſt we not hate?*

An. Becauſe God hath commaunded loue chap. 12. 14

Qu. *Why muſt we not reuenge?*

An. Becauſe reuenge is the Lords, cha. 12. 16.

Qu. *Why muſt wee not be arrogant and high minded?*

An. Because wee are all of one Linage, and no man hath any thing of himselfe, but what is giuen him of God.

Qu. *What is selfe loue?*

An. To be wise in our owne conceits.

Qu. *Doth our duetie onely extend to the body of our Christian brother?*

An. No, but to his minde also.

Qu. *How is that?*

An. Wee must take heede that wee offend not his conscience, by eating of meates and obseruation of dayes, chapt. 14.21.

Qu. *When are these precepts to be put in execution?*

An. Out of hand.

Qu. *Why?*

An. Because the time of our saluation draweth neere, chap. 13.11.

Qu. *When to be left off?*

An. Not in death.

Qu. *Why?*

An. Because whether wee liue or die wee liue and die to the Lord, chap. 14. 8.

Qu. *How doth Saint* Paul *conclude this Epistle to the Romanes?*

An. With two things.

Qu.

Qu. *What be they?*

An. With exhortation and prayer.

Qu. *What doth he exhort vs vnto?*

An. The reading of the Scriptures, thankesgiuing, and to beware of false Prophets.

Qu. *Why doth he exhort them to read the Scripture?*

An. Because whatsoeuer is written, is written for their and our instruction, chap. 15. 4.

Qu. *Why to thankesgiuing?*

A. Because of the mercy of God shewed vnto all.

Qu *Why to beware of false Prophets?*

An. Because they raised diuisions and opinions in the Church, contrary to the doctrine of Christ. chap. 16, 17.

Qu. *What is his prayer?*

An. That they might be filled with all ioy and peace that come by faith, & with all aboundance of hope.

Qu. *What is hope?*

An. An assured expectation of blessednes to come; to which Christ Iesus bring vs; Amen.

Qu. *From whence did* Paul *write this Epistle?*

An. From Corinth?

1 Corinthians.

Question.

VVHere was Paul *when hee writ this Epistle to the Corinthians?*

An. In Syria.

Qu. *What was the cause that moued him to write?*

An. The sects and diuisions that in his absence took root in the Church of Corinth.

Qu. *What were they?*

An. Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

Qu. *How doth he reproue that?*

An. By shewing them that Christ is one, and his religion one, and therefore ought not to be diuided: and howsoeuer *Paul*, *Apollo* or *Cephas* plant, it is nothing except God giue the encrease, cha. 3. 6.

Qu. *Whence then proceeds the knowledge of the Scripture?*

An. From the spirit of God, Chap. 2. 12.

Qu.

Qu. *Who is the meanes?*

An The preacher, chap. 3.9.

Qu *How ought he to deliuer the word?*

An. Not in the enticeing speach of mans wisedome, but in the plaine euidence of the spirit. chap. 2.4.

Qu. *Why?*

An. Because the wisdome of the world before God is foolishnes, & that which the world accounts foolishnesse is wisedome before God, chap. 3.19.

Qu *What is their offence then that perswade themselues the Gospell is not well taught except it be set forth with eloquence of speech?*

An. They make the Crosse of Christ of none effect, attributing that vnto men which belonges to the power of God, Chap. 1.17.

Qu. *What are the inconueniences which come by controuersie in religion?*

An. Vice passeth away vnpunished, and the Congregation is scandalized, Chap. 5.2. &c.

Qu. *What be the vices Saint* Paul *noteth in the Corinthians?*

An. Arrogancie, incest, going to Law one with another, and fornication.

Qu *How would hee haue arrogancy reclaimed?*

An. By humilitie; if any man among you seeme to be wise in this world, let him be a foole, that he may be wise. cha. 3.18.

Qu. *How incest?*

An. By excommunicating the party, chap. 5.5.

Qu. *How going to Law?*

An. By choosing some one or other of their brethren, to set concord betweene them without expence of time and further charge. chap. 6.5.

Qu. *How fornication?*

An. By marriage, to auoide fornication, let euery man haue his wife, chap. 7.2.

Qu. *Which doth he most commend, marriage or a single life?*

An. Single life.

Qu. *Why?*

An. Because it is most apt for the seruice of God, by reason it is freed from cares, the other is entangled. chap. 7.32. 33.

Qu. *Doth hee not likewise taxe them of Idolatry?*

An. Yes, and of thinking the minister a burden to the congregation.

Qu. *How doth he reproue the first?*

An. By shewing that although they feare

feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. *Why?*

An. Because in so doing, they may wound the weake consciences of others chap. 8. 11. 12.

Qu. *How doth hee reproove the second?*

An. By shewing, that he which feedeth the flocke is worthy to eate of the milke of the flock, chap. 9. 7.

Qu. *By whose example doth hee teach them to avoide these enormities?*

An. By the example of the Iewes, who were ambitious, full of strifes, despisers of Prophets, and prophaners of holy things, chap. 10.

Qu. *Why are they taught to avoid these things?*

An. Because their bodyes are the Temples of GOD, and therefore they ought not to make them the Temples of the Diuell, by suffering themselues to be polluted with such vncleannes, chap. 3. 1.

Qu. *When doe they avoid them?*

An. When they doe all things in puritie of spirit, and to edification, chap. 14. 5.

Qu. *What is the beſt ground of edification?*

An. Loue.

Qu. *How doe you proue that?*

An. Becauſe hee that teacheth although he ſpeake with the tongue of an Angel, and haue not loue, is like a tinkling Cymball. chap. 13. 1. Hee that hath faith able to remoue mountaines and wants loue, is nothing. verſe. 2. And hee that giueth all he hath to the poore, and is without loue profiteth nothing, verſe, 3.

Qu. *Loue then is neceſſarie in al the points of religion?*

An. It is, for hee that comes to the Lords Table without Loue, is an vnworthy gueſt: And hee that prayeth and is not in loue, calleth for vengeance on himſelfe.

Qu. *Wherein did the Corinthians abuſe prayer?*

An. In not obſeruing the cuſtome of time.

Qu. *What was that?*

An. To pray bare-headed, chapt. 11. verſe, 4.

Qu. *Wherein did they abuſe the Lords Supper?*

An. In that ſome came with a carnall deſire

desire to eate, and some had filled themselues before. chap. 11. 21.

Qu. *What was the presumption of their women?*

An. They tooke vpon them to teach, which is not allowable. chap. 14. 34.

Qu. *What principall thing was to be obserued amongst the teachers?*

An. Not to teach or pray in a strange tongue, by which the people could not be edified, nor wherunto they could not say Amen, chap. 14. 2. 16.

Qu. *What is the last error that* Paul *confuted in them?*

An. Their doubting of the resurrection.

Qu. *How doth he confute it?*

An. By shewing that Christ is risen, which is the first fruit of them that shall rise, chap. 15.

Qu. *How doth hee proue that Christ is risen?*

An. By the testimonies of the Apostles and of others that saw him: but least this might not be sufficient, hee confirmes it also by reason.

Qu. *How is that?*

An. That vnlesse there be a resurrection, Faith and Preaching are both in

vaine, chap. 15. ver. 14

Qu. *How doth* Paul *conclude this Epistle?*

An. with an exhortation for the relieſe of the poore.

2 CORINTHIANS.

Queſtion.

FRom whence was this ſecond Epiſtle to the Corinthians written?

An. From Philippi, a Citie in Macedonia.

Qu. *What are the principal circumſtances to be conſidered?*

An. Three.

Qu. *Which be they?*

An. The cauſe why hee writ, the perſons whom he toucheth, and the matter whereof he treateth.

Qu. *What was the cauſe of his writing?*

An. The inflexible nature of ſome, that notwithſtanding his former perſwaſions ſtill deſpiſed his authoritie.

Qu. *Who are the perſons?*

An.

An. The false teachers, himselfe, and the Corinthians.

Qu. *What is the matter?*

An. A confutation of his detractors, & a confirmation of his owne doctrine.

Qu. *How confutes he his detractors?*

An. By prouing them Teachers, not for loue but to fill their owne bellyes, and that they were boasters of other mens labours, chap 10.15. and 11.20.

Qu. *How doth hee confirme his owne doctrine?*

An. Three wayes.

Qu. *Which be they?*

An. First, in respect of the ground thereof, which is Christ Iesus, chap. 4.5. Secondly, in respect of ihr fruit which it had brought forth in them, which was faith, patience and loue, Chap. 8.7. and 9.2 Thirdly, in respect of his owne constancie, whom the persecutions of the world had sealed the true Minister of God.

Qu. *How?*

An. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land could terrifie him from proceeding in his calling, chap. 6.4. & 11.24.to.30.

To

To the GALATHIANS.

Question.

WHat was the cause Paul *writ to the Galathians?*

An. Their declining from that which he had taught them.

Qu. *What was that?*

An. Faith in Christ Iesus.

Qu. *How declined they from faith.*

An. In thinking to be iustified by the workes of the Law.

Qu. *How doth he rebuke them?*

An. By shewing that as many as are of the works of the Law, are vnder the curse, chap. 3. 10.

Qu. *How were they deliuered from this curse?*

An. Christ hath redeemed vs, by being made a curse for vs. chap. 3. 13.

Qu. *What doth he then counsell them to doe?*

An. To forsake the beggarly traditions of the Law, as circumcision and the obseruations of dayes and times, chap. 4. 9. 10.

Qu

Qu. *What was the reason?*

An. Because neyther circumcision, nor vncircumcision anaile any thing, but a new creature, chap. 6. 15.

Qu. *What is vnderstood by a new creature?*

An. One regenerated by faith, as being dead to sinne, and risen againe through Christ to newnesse of life, cha. 2. 19 20

Qu. *How are wee knowne to be regenerate?*

An. If we bring forth the fruits of the spirit.

Qu. *What are the fruits of the spirit?*

An. All kindes of vertuous liuing. cha. 5. 22.

Qu. *Where was* Paul *when he writ this Epistle?*

An. At Rome.

Paul to the EPHESIANS.

Question.

WHat *was the estate of the Ephesians when* Paul *wrote vnto them?*

An.

An As it is of all those, amongst whom Gods word had beene sowen.

Qu. *How is that?*

An. The good seed of *Pauls* doctrine was mingled with the cockle and weeds of false teachers.

Qu. *In such a needfull businesse, how chance he did not rather go vnto them then write?*

An. Because he was prisoner in Rome.

Qu. *What method doth hee vse in Confirming the Ephesians, in the faith which he had before taught them?*

An. First, hee vseth an admonition, then a prayer, and last of all an exhortation.

Qu. *Of what doth he admonish them?*

An. Of foure things.

Qu. *Which be they?*

An. First, hee shewes that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had happened vnto them by chance, chap. 1. 4. 11. Secondly, hee puts them in minde that the ground of their faith is Christ Iesus, to whom all power, both to heauen and earth was giuen, and therefore they needed not to stand doubtfull of their reward, chap. 2. 20. to 23. Thirdly, hee

hee records in what state they were before they were called.

Qu. *What was that?*

An. That they were vnder the power of Sathan, and dead through sinne, and therefore being now quickned by the spirit of Christ, the farther they were off from grace, the greater debters they are now for the same, chap. 2. ver. 2. 4. 5. Fourthly, hee bids them not faint, because of the persecution which they saw was laide vpon him.

Qu. *What reason shewes hee for that?*

An. Because it was to their glory. cha. 3. 13.

Qu. *In what respect could his persecution be to their glory?*

An In this, that seeing him constantly indure imprisonment and death, for the truth of the Gospell which he had preached vnto them, they might assure themselues his doctrine was the word of God, and no tradition of man.

Qu. *For what doth hee pray to God for them?*

An. For three things:

Qu. *Which be they?*

An. First for the strength of his holy Spirit, chap. 3. 19. Secondly, that hee would giue them a faithful heart. Ex. 17.

And

And thirdly to endue them with vnfayned charitie.

Qu. *How manifold are these exhortations?*

An. Twofold.

Qu. *As how?*

An. Generall and particular.

Qu. *What is his generall exhortation?*

An. Certaine obseruations common to all men, as to walke worthy of their calling. chap. 4. 1.

Qu. *What is their calling?*

An. Christianitie.

Qu. *What is the end thereof?*

An. Eternall life.

Qu. *Who hath called vs thereunto?*

An. God the Father, by his Sonne Christ Iesus. chap. 3. 11.

Qu. *By what meanes?*

An. By two kind of meanes.

Qu. *Which be they?*

An. First, by outward meanes, as by afflictions and persecutions: and secondly by inward meanes, as by the working of Gods word in our hearts, & the wholesome admonition of his holy spirit. chap 4. 30.

Qu. *How may wee walke worthy of our vocation?*

An. If wee auoid lying, anger, theft, filthy

filthy speaking, and imbracee humilitie, meekneſſe, patience, charitie, and vnitie of ſpirit, chap. 4.2. 3 & ver. 25 to. 31.

Qu. *What is humilitie?*

An. Not to prefer our ſelues before others, not to deſpiſe them in reſpect of our ſelues.

Qu. *What is meekneſſe?*

An. Not to be eaſily moued to anger.

Qu. *Is it not lawfull then to be angry with ſuch as offend?*

An. Yes, ſo that wee be not angry vnto ſinne, nor let the Sun goe downe vpon our wrath, chap. 4.26.

Qu. *How may wee be angry and not ſin?*

An. If wee ſo bridle our fury, as that wee breake not forth into any wicked or vnlawfull act.

Qu. *What is Patience?*

An. A quiet digeſting of wrong, and leauing the reuenge to God.

Qu *What is charitie?*

An. A compunction of heart, wherby one Chriſtian is incited to help and ſuccour another.

Qu. *What call yee the vnitie of the ſpirit?*

An. An agreement together of Gods people in true faith and doctrine without ſect or diſſention.

Qu.

Qu. *Why ought we to walke in vnitie of spirit?*

An. Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs is but one, and the meanes whereby wee are saued onely, that is to say, faith: and therefore wee ought to agree together in minde, as children of one father, or as heyres ordayned all for one happy inheritance, chapter. 4. verse, 4. 5. 6.

Qu. *Hauing declared what the vertues be which Saint* Paul *would haue vs follow, rehearse the vices which he would haue vs auoyde.*

An. Lying (as I saide before) theft, anger, and filthy talking, and out of the 5. chapter, couetousnesse, fornication, drunkennesse, false doctrine, foolish and idle iesting.

Qu. *What is a lye?*

An. A counterfaite and false declaration of the thought and minde, as when we speake one thing, and think another.

Qu. *What is theft?*

An. Not only to steale with the hand, but all manner of deceipt, and vnlawfull gaine.

Qu.

Qu. *What is anger?*

An. A desire of reuenge for some wrong done vnto vs, or vnto them whō we loue.

Qu. *Of how many sorts is it?*

An. Of two.

Qu. *Which be they?*

An. Naturall and Diabolicall.

Qu. *What call you the naturall anger?*

An. The anger that is in a Magistrate towards the Subiect, a Father toward his Childe, or a Maister toward his Seruant or Scholler, for the due correction of such vices, as they perceiue in them to the dishonour of God.

Qu. *What is Diabolicall anger?*

An. So to be incenst as to wish the destruction of any one.

Qu. *Wherein consists filthy communication?*

An. In swearing, cursing, blaspheming, immodest words, and idle iesting.

Q. *How must Christians then frame their daily conference?*

An. In such sort as it may bee to the edification one of another, speaking vnto themselues, in Psalmes and Hymnes, and spirituall Songs, and giuing

giuing thanks to God for all things, cha
5.19 20.

Qu. *What is couetousnesse?*

An. A greedinesse to gaine, without regard of their owne necessities, or the necessitie of others.

Qu. *What is fornication?*

An. A polluting of the soule with lust of body.

Qu. *What is drunkennesse?*

An. A confounding of reason and the senses by immoderate drinking.

Qu. *What is false doctrine?*

An. Any thing that is taught contrary to the truth of Gods word.

Qu. *How are they said to lead their liues that delight in any of these abuses?*

An. Improuidently.

Qu. *Why?*

An. Because they neglect the will of GOD to follow their owne wayes.

Qu *How are they said to lead their liues that abhorre them?*

An. Circumspectly.

Qu *Why?*

An. Because they preferre the will of God before their owne imaginations, chap. 5.15.17.

Q. *What is* Pauls *particular exhortation*

in

to this Epistle?

An. The dutie of husbands and wiues, parents and children, maisters and Seruants.

Q. *What is the dutie of husbands towards their wiues?*

An. To loue them as Christ loued his Church, who gaue his life for it, chapt. 5.25.

Qu. *What is the dutie of wiues towards their husbands?*

An. To submit themselues vnto their husbands as vnto the Lord, chapter. 5. 22.

Qu *What is the dutie of parents towards their children?*

An. Not onely to feede and cloth them, but to bring them vp in the feare of the Lord, chap. 6.4.

Qu. *What is the dutie of the children to their parents?*

An. To honour and obey them with bodily reuerence, and with the vnfained loue of the heart, chap. 6.12.

Qu *What is the dutie of Maisters to their Seruants?*

An. Not to defraud them of their due, nor to vse cruelty towards them, remembring that they themselues haue also a maister in heauen, chap. 6.11.

Qu.

Qu. *What is the dutie of Servants to their masters?*

An. To obey and labour for them in singlenesse of hart, and not with eye service.

Qu. *How is that?*

An. To doe all things (whether their maister be absent or present) as if God beheld them.

Qu. *How doth S.* Paul *wish the Ephesians (and in them vs) to arme our selues for the accomplishing of these and all other duties?*

An. First, to gird vs with the girdle of truth: secondly, to put on the breast-plate of righteousnesse. Thirdly, to be shod with the shoes of the preparation to the Gospel of peace. Fourthly, to take the shield of faith: Fiftly, the helmet of saluation: Sixtly, the sword of the spirit, chap. 6. 14. to 17.

Qu. *What is vnderstood by the girdle of truth?*

An. A binding of our selues to the obseruation of the word of God.

Qu. *What is the breast-plate of righteousnesse?*

An. A good conscience, or innocencie of life.

Qu. *What by the shooes of peace?*

An.

An. Friendly & quiet conuersation.

Qu. *What by the shield of Faith?*

An. The righteousnes of Christ, able like a brasen shield to protect and couer vs from the darts of the world, the flesh and the Diuell.

Qu. *What by the helmet of saluation?*

An. The strength and the power of Christ, being for our sake vanquisher of hell, death and sinne.

Qu. *What by the sword of the spirit?*

An. The word of the euerliuing God, which as a sword wee must draw forth to defend our selues, and offend our spirituall enimies.

Qu. *What is the speciall qualitie required in him that is thus armed?*

An. Prayer and continuall thankfulnesse, chap. 6. 11.

To the PHILIPPIANS.

Question.

WHat were the *Philippians?*

An. Exiles of Philippi, a City in

in Macedonia, where Saint *Paul* ha planted the Gospell.

Qu. *What moued him to write vnt them?*

An. Two things.

Qu. *Which be they?*

An. First, the generall care hee ha for all the people of God: secondly, tha he might shew his thankfulnesse toward the Philippians.

Qu. *For what?*

An. For sending him relieſe after they knew he was prisoner in Rome.

Qu. *By whom did they send him relieſe?*

An. By *Ephroditus* a Professour of the Gospell.

Qu. *How doth he shew his thankefulnesse toward them?*

An. Two wayes.

Qu. *Which be they?*

An. First in praysing God for them, & then in praying vnto God for them.

Qu. *How doth hee praise God for them?*

An. In that it had pleased him to receiue them into the fellowship of the Gospel chap. 1. 5.

Qu. *How, and in what sort doth he pray for them?*

An.

An. Three manner of wayes.

Qu *Which be they?*

An. First, that God which had begun this good worke in them, would continue it vntill the day of Christ Iesus, cha. 1.8.

Secondly, that they might be able, through his grace, to discerne true doctrine from false, chap. 1.10.

Thirdly, that they might abound in loue, and in the works of righteousnesse, chap. 1.11.

Qu. *How doth hee encourage them, least his imprisonment should make them faint?*

An. Three wayes.

Qu. *Which be they?*

An First, in respect of others: Secondly, of himselfe: thirdly, by the example of Christ.

Qu. *How in respect of others?*

An. That as others in beholding his constancie, were boldened, and did more frankly professe Christ, so hee hoped they would doe, chapter 1. verse 14.

Qu. *How doth hee encourage them in respect of himselfe?*

An. That as hee knew Christ should be magnified in his body, whether hee

liued or dyed, so hee doubted not, but that they would be of the same minde, chap. 1. 10.

Qu. *How by the example of Christ?*

An. That as Christ being GOD became man; being free became bound; being Lord and Maister ouer all, became a seruant to all; and for our sakes was content to suffer all reproch and tyranny; yea, death it selfe: so we for his sake should not refuse to doe the like chap. 2, 5. to 11.

Qu. *What reason doth hee alledge, the better to perswade vs thereunto?*

An. A twofold reason.

Qu. *What is that?*

An. First as touching the reward of our persecuters: secondly, as touching the reward of vs that are persecuted.

Qu. *What doth he say shall be the reward of our persecuters?*

An. Perdition.

Qu. *What of vs that are persecuted?*

An. Saluation, chap. 1. 28.

Qu. *How doth he conclude these circumstances?*

An. With a necessitie to suffer with Christ, if we will be thought to beleeue in Christ, chap. 1. 29.

Qu.

Qu. *What doth* Paul *exhort vs vnto in this Epistle?*

An. Concord, meeknesse of minde, and godly conuersation.

Qu *How to concord?*

An. That we be of one iudgement in religion, chap. 2. 2.

Qu. *How to meeknesse of minde?*

An That nothing be done through vaine-glory, but euery man to esteeme other better then himselfe. chap. 2. 3.

Qu. *How to godly conuersation?*

An. That whosoeuer is true, iust, and of good report, him to follow, chapter 4. 8.

Qu. *What doth he bid vs to beware of?*

An. False teachers.

Qu. *What names doth he attribute vnto false teachers, whereby to know them?*

An. Hee calleth them dogges, euill workers, couseners, belly-gods, enimies to the crosse of Christ, and minders of earthly things. chap. 3. 2. 18. 19.

Qu *And wherefore doth he cal them dogs?*

An. Because like dogs, they barke against the doctrine of the Gospell.

Qu *And why euill speakers?*

An. Because in the harueſt of the Lord, they seeke not his glory, but their owne commoditie.

Qu. *Why couſeners?*

An. Becauſe they teach that circumciſion and the workes of the law are neceſſary to ſaluation.

Qu *Why belly-gods?*

An. Becauſe to ſatisfie the luſt of their fleſh, they care not with what ceremonies they ſeduce Gods people.

Qu. *Why enimies to the Croſſe of Chriſt?*

An. Becauſe they are Chriſtians in name onely, and not indeed.

Qu. *Why minders of earthly things?*

An. Becauſe their chiefeſt care is to be rich and riſe to promotion.

Qu. *How doth* Paul *make knowne the true miniſters of God?*

An. By fiue ſpeciall notes.

Qu. *Which be they?*

An. Firſt, hee ſaith, they hold it a glory to dye for the confirmation of their Diſciples faith: chapter 2.17. Secondly, they put no confidence in earthlie things: chapter 3. Thirdly, they doe eſteeme all things loſſe, and as very doung, for the excellent knowledge of Chriſt: chap. 3.8. Fourthly they preach the righteouſneſſe of Chriſt, and not mens workes: verſe 9. Fiftly, their conuerſations is in heauen, from whence they

they expect Chriſt, by whoſe comming they hope to be made immortall, chap. 3.20.21.

Qu. *What is it to haue our converſation in heauen?*

An. To liue like a Saint on earth.

Qu. *That wee may be able to doe ſo, what is required of vs?*

An. Three things.

Qu. *Which be they?*

An. Faith towards God, loue towards our neighbour, and ſobrietie towards our ſelues.

To the COLOSSIANS.

Queſtion.

WHat are the Coloſſians?

An. A people dwelling in Coloſſe, a citie of Phrygia, whom *Paul* ſaluteth in the name of Chriſt.

An. After his ſalutation what did hee?

An. Gaue God thanks for them.

Qu. *Why?*

An. Becauſe of their faith in Chriſt Ieſus.

Qu *How doth he ſtrengthen that faith?*

An. Firſt, by prayer, and then by exhortation.

Qu. *To whom did he pray?*

An. To God.

Qu. *For what?*

An. For ſixe things.

Qu. *Which be they?*

An. Firſt, that they may be filled with the knowledge of the will of God, in all wiſedome and ſpirituall vnderſtanding, chap. 1. 9.

Qu. *What is wiſedome?*

An. The knowledge of heauenly things.

Qu. *Proceede, what is the ſecond thing?*

An. Secondly, hee prayeth that they may walke worthy of the Lord, chap. 1. 10.

Qu. *How is that?*

An. To the honour of God, and the profit of others.

Qu. *What is the third thing?*

An. That they may be fruitfull in all good works, chap. 1. 10,

Qu. *What call you good works?*

An. The teſtimonie of a liuely faith,

ſet

ſet forth by the deeds of mercy.

Qu. *What is the fourth thing?*

An. That they may encreaſe in the knowledge of God. chap. 1. 10.

Qu. *How ſhall they increaſe?*

An. By the dewe of Gods mercy, and the ſun-ſhine of his righteouſneſſe.

Qu. *Which is the fift thing?*

An. That they may be ſtrengthned.

Qu. *With what?*

A. With the glorious power of Chriſt

Qu. *To what end?*

An. To endure with patience and ioy the afflictions of this life, chap. 1. 11.

Qu. *What the ſixt thing?*

An. That they may be alwayes thankfull vnto God.

Qu. *Doth he ſhew any reaſon why they ought to be thankefull?*

An. Yes, firſt, in that God had made them meet to be partakers of the inheritance of Saints: and ſecondly, in that hee had deliuered them from the power of darkneſſe, and brought them into the Kingdome of light, Chapter 1. 12. 13.

Qu. *By whoſe meanes?*

An. By Chriſt their Redeemer, the Image of the inuiſible God, the head of the Church, the firſt borne of the

dead, and the peace-maker betweene God and men.

Qu. *What doth he exhort them vnto?*

An. To cleaue vnto none, but vnto this Chriſt.

Qu. *Why?*

An. Becauſe in him onely they ſhall be complete and perfect, chap. 2.

Qu. *Where muſt we ſeeke him?*

An. In heauen.

Qu. *How?*

An. By ſetting our affections on things that are aboue, & not on things that are on earth, chap. 3. 2.

Q. *When are our affections ſet vpon things that are aboue?*

An. When wee liue after the good motions of the ſpirit.

Qu. *When vpon things that are vpon the earth?*

An. When wee liue after the deſires of the fleſh.

Qu. *Shew me a difference betweene the ſpirit and the fleſh.*

An. The fleſh ſaith, rather ſteale than ſuffer want; the ſpirit ſaith, thou ſhalt not couet another mans goods: The fleſh ſaith reuenge where thou haſt taken wrong; the ſpirit ſaith, forgiue, as Chriſt hath forgiuen thee, chap. 3. 13.

Qu.

Qu. *When doth this ſpirit fall vpon vs?*

An. In Baptiſme.

Qu. *How may we grieue this ſpirit?*

An. By abuſing the good graces of God, which it bringeth with it: as by turning malice into crueltie, humilitie into pride, and by applying the time appoynted to Gods ſeruice, to the ſeruice of the world.

Qu. *How is time loſt to be redeemed?*

An. By ſpending it more vertuouſly then heretofore wee haue done: as if wee haue beene careleſſe, now to bee watchfull; if wee haue forgot God and his benefites, now to pray vnto him, and be thankefull: if wee haue beene idle talkers, now to ſeaſon our words with the ſalt of wiſedome, and edification, ch. 4.2.6.

To the THESSALONIANS.

Queſtion.

HOw is this *Epiſtle* diuided?

An. Into two parts.

Qu. *Which be they?*

An. Into a commendation, and an exhortation.

Qu. *Whom doth* Paul *commend?*

An. Firſt, the Theſſalonians, then himſelfe.

Qu. *For what doth he commend the Theſſalonians?*

An. Firſt, for their readineſſe to heare: and ſecondly, for their profiting by hearing.

Qu. *How did he know that they profited by hearing?*

An. By three things which hee ſaw begin to flouriſh amongſt them.

Qu. *And what are thoſe?*

An. Effectuall faith, diligent loue, and patient hope, chap. 1. 3.

Qu. *What is effectuall faith?*

An. That faith which brings forth good works.

Qu. *Diligent loue, what is it?*

An. That loue which hath a care to beneſit whom it loueth.

Qu. *Patient hope, what is it?*

An. Hope that giueth the man courage to indure all the afflictions of this life without repining, becauſe hee depends vpon the reward promiſed in Chriſt.

Qu. *And what is that?*

An.

An. Eternall life.

Qu. *How many kindes of loue are there?*

An. Three.

Qu. *Which be they?*

An. Firſt, loue in the Magiſtrate to labour for the glory of God, and benefite of the common wealth: Secondly, loue in the Miniſter to feede his flocke: Thirdly, loue in the priuate man, to maintaine the welfare of his friend and neighbour.

Qu. *How doe they receiue the Goſpell, that receiue it with ſuch profit?*

An. They receiue it not in word onely, but in power alſo, chap. 1. 5.

Qu. *What aſſurance doth it bring vnto them?*

An. That they are the elect children of God, chap. 1. 7.

Qu. *But what are ſuch men vnto God?*

An. A glory.

Qu. *What vnto the world?*

An. A good example, chap. 1. 7.

Qu. *How doth Paul commend himſelfe?*

An. Firſt, for his loue toward them: ſecondly, for his diligence in teaching: thirdly, for his puritie of doctrine.

Qu. *Wherein did he ſhew his loue?*

An. In foure reſpects.

Qu.

Qu. *Which be they?*

An. Firſt, in proteſting, that hee was not onely willing to haue dealt the Goſpel vnto them, but alſo his owne life: ch. 2. 8. Secondly, in ſending *Timotheus* vnto them for their comfort when hee could not come himſelfe, Chapter 3. 5. Thirdly, in eſteeming their conſtancie in the Faith, his life, and their fainting his death: chap. 3. 8. Fourthly, in continuall praying for them, that their harts might be ſtable and vnblameable in holineſſe before God and the world, chap. 3. 13.

Qu. *Wherein did hee ſhew his diligence in teaching?*

An. In that he laboured night and day for their inſtruction. chap. 2. 9.

Qu. *Wherein the puritie of his doctrine?*

An. In that it was without deceipt, flattery, couetouſneſſe, vaine-glory, and not to pleaſe men but God, chap. 1. 13 to 18.

Qu. *Was not* Paul *vaine-glorious then when he did thus praiſe himſelfe?*

An. No.

Qu. *Why?*

An. For two cauſes.

Qu. *Which be they?*

An

An. Firſt, in that hee did it not to win praiſe to himſelfe, but to allure them to imbrace the Goſpell which hee taught: And ſecondly, to ſhew what diffetence there was betweene him and his doctrine, and the falſe teachers and their doctrine.

Qu. *What doth he exhort the Theſſalonians vnto?*

An. To keep their bodies as veſſels of holineſſe.

Qu *Why?*

An. Becauſe God had called them not to vncleanneſſe, but to puritie of life chap. 4. 7.

Qu. *What muſt they doe to keepe their bodyes holy to the Lord?*

An. Fly from luſt, oppreſſion, fraude; contention, idleneſſe, and all appearance of euill, chap. 4. 3. to 12. and chap. 5. 22.

Qu. *What doth hee annexe to this exhortation?*

An. A reprehenſion.

Qu. *For what doth he reprehend them?*

An. For two things.

Qu. *Which be they?*

An. For mourning for the dead, and curious ſeaching to know when ſhould be the time of Chriſt his ſecond comming.

Qu.

Qu. *Ought wee then to mourne for the dead?*

An. No, not in that manner as Infidels doe which think their dead ſhall neuer riſe againe.

Qu. *How then?*

An. As good Chriſtians ſhould, who account of death but as a ſleepe, out of the which the faithfull ſhall one day awake to their eternall ioy, chap. 4. 14.

Qu. *Why doth he forbid them to ſearch for the time of Chriſt?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, becauſe they can neuer certainly know it, being a thing hidden from the Angels in heauen, much more from men on earth: and ſecondly, becauſe hee would rather haue them make themſelues ready thereunto, knowing it will come ſodainely, and as a theefe in the night, then for to enquire after the houre.

Qu. *How muſt they make themſelues ready for it?*

An. In walking like the children of light, and not like the children of darkneſſe, chap. 5. 5.

Qu. *How is that?*

An. In peace and loue one toward another;

another, in watching, praying, continuall thankſgiuing, hearing the word preached and reuerencing the Miniſters, chap. 5. 6. and 13. to 20.

2 THESSALONIANS.

Queſtions.

WHat is to be gathered out of this ſecond Epiſtle to the Theſſalonians?

An. The tryall of faith.

Qu *How is faith tryed?*

An. By affliction.

Qu *What is the fruit of affliction?*

An. Patience, chap. 1. 4.

Qu. *And what proceeds of patience?*

An. The righteous iudgement of God, chap. 1.

Qu. *Who will God iudge?*

An. The afflicter, and the afflicted.

Qu. *How will hee iudge the afflicter?*

An. In flaming fire, rendring vengeance, chap. 1. 8.

Qu. *How the afflicted?*

An.

An. In mercy, giuing them reſt, chap. 1.7.

Qu. *When ſhall this iudgement be?*

An. At the latter day, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels, chapt. 1.7.

Qu. *What ſhall be a ſigne of that day?*

An. The falling away of many from the faith, chap. 2.

Qu. *By whoſe meanes ſhall they fall away?*

An. By the meanes of Antichriſt.

Qu. *What is Antichriſt?*

An. The man of ſinne, that oppoſeth himſelfe againſt all that is Gods, chapt. 2.4.

Qu. *By whom will he worke?*

An. By Sathan.

Qu. *In what manner?*

An. With great power, but in all deceiueableneſſe, chap 2.

Qu. *Amongſt whom?*

An. Not amongſt the Elect, but them that ſhall periſh, chap. 2.10.

Qu. *Why not amongſt the Elect?*

An. Becauſe from the beginning they are choſen to ſaluation, chap. 2.13.

Qu. *Therefore what ought to be the care of the Elect?*

An.

A. To ſtand faſt to the doctrine which they haue receiued, chap. 2. 15.

Qu. *What is the meanes whereby they may be able to ſtand faſt?*

An. Prayer.

Qu. *What muſt they pray for?*

An. Two things.

Qu. *Which be they?*

An. That the word of God may haue free paſſage, and that they may be deliuered from the company of the wicked, chap. 3. 1. 2.

Qu. *Whoſe ſteps doth S.* Paul *counſell them to follow?*

An. His owne.

Qu. *Wherein?*

An. Firſt, in vprightneſſe of minde, & then in labouring before they eate, chap. 3. 7. 12.

Qu. *How muſt they be vſed that follow not his inſtruction?*

An. Excommunicated, chap. 3. 14.

Qu. *Tell me what Excommunication is?*

An. To be baniſhed the congregation of God.

Qu. *How, as an enimie vtterly to be caſt off?*

An. No, but as a friend to be won to amendment of life, chap. 3 15.

To Timothie.

Question.

WHat was Timothie?

An. A Disciple of *Pauls* and a professor of the Gospell.

Qu. *Where did he professe it?*

An. In Ephesus.

Qu. *What doth* Paul *admonish him of?*

An. His dutie.

Qu. *In what consisted his duty?*

An. In reading the word, and rebuking of sinne.

Qu. *How must hee rebuke sinne?*

An. Openly.

Qu. *Why?*

An. Because others may take heed, cha. 5. 20.

Qu. *Is there no difference to be made?*

An. Yes.

Qu. *In what?*

An. The Elder sort must be rebuked as fathers: the younger as brethren, cha. 5. 1.

Qu. *How must we teach all men?*

An. To pray.

Qu.

Qu. *In what sort?*

An. By lifting vp of pure hands, chap. 2. 8.

Qu. *For whom?*

An. For all people, but specially for Princes and rulers.

Qu. *To what end?*

An. That vnder their authoritie wee may leade a godly and peaceable life.

Qu. *How all women?*

An. To array themselues with shamefastnesse and modestly, and not with gold, pearle, or broydred hayre, chap. 1. verse. 6.

Qu. *How Ministers?*

An. To be blameleſſe, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or couetous, chap. 3. 2. 3.

Qu. *How widdowes?*

An. To exercise deedes of charitie, to bring vp their children vertuously: not to be idle prattlers, gadding from house to house, chap 5. 10. 13.

Qu. *How rich men?*

An. Not to be high minded, nor put confidence in vncertaine things: but be ready to distribute to them that want, chap. 6. 17.

Qu. *What is the best gaine?*

An.

An. Godlineſſe, chap. 6. 6.

Qu. *Why?*

An. Becauſe they that would be rich, fall into many temptations and ſnares that may drowne them in perdition and deſtruction, chap. 6 9.

2 TIMOTHIE.

Queſtion.

HOw is this Epiſtle diuided?

An. Into two parts.

Qu. *Tell me which be they?*

An. Into an exhortation and a prophecie.

Qu. *But what doth* Paul *exhort vnto?*

An. Sedfaſtneſſe in faith, and patience in ſuffering for the ſame, chap. 1. 14.

Qu. *Why?*

An. Becauſe thoſe that will raigne with Chriſt, muſt ſuffer with Chriſt, ch. 2. 2.

Qu. *By what example?*

An. By the example of the ſouldier, husbandman, and of him that contendeth for a maſtery; neyther of which receiue

receiue recompence, except they first labour, chap. 2.4.5.6.

Qu. *What hindreth our saluation in this behalfe?*

An. Contending about friuolous and vaine questions.

Qu. *How?*

An. In that they ingender strife, chap. 2. 14.23.

Qu. *Of what doth he prophecy?*

An. The perillous time to come, chap. 3.1.

Qu. *How should the times to come be perillous?*

An. By reason of wicked men.

Qu. *What wicked men?*

An. Louers of themselues, couetous, boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. chap. 3.2.3.4.5

Qu. *By what meanes therefore doth hee teach Gods Ministers to represse the malice of such men?*

An. By preaching the word in season, and out of season: by improuing, rebuking, and exhorting with all long suffering and doctrine, chap. 4.2.

Paul to Titvs.

Question.

WHere was Titus when Paul writ vnto him?

An. In Creete.

Qu *To what end was he there?*

An. To finish the doctrine which *Paul* had begun.

Qu. *How must hee be armed thereunto?*

An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good works, and integritie of life, chap. 2. 7. 15.

Q. *To whom?*

An. To all whom he taught.

Qu. *Who were those?*

An. Both young and old.

Qu. *How doth he teach the old?*

An. The men to be sober, honest, discreete, sound in faith, loue and patience, chap. 2. 2. The women to be holy, and not giuen to wine.

Qu *How doth he teach the young?*

An.

An. The men to be ſober minded, women to be chaſt, obedient to their husbands, and no gadders abroad, chap. 2. 5.

Paul to PHILEMON.

Queſtion.

FRom whence was this Epiſtle written?

An. From Rome.

Qu. *Vpon what occaſion?*

An. Oneſimus a Seruant to *Philemon*, being fled from his Maiſter, *Paul* winneth to Chriſt, and ſends him backe againe.

Qu *By what entreaty?*

An. That *Philemon* would receiue him.

Qu. *How?*

An. As if *Paul* himſelfe were preſent, verſe. 17.

Qu. *For what reaſon?*

An. Becauſe hee was now, not onely his Seruant, but his brother in the Lord.

Qu. *How?*

An. In that hee profeſſed the Goſpell.

The

The Epistle to the Hebrewes.

Question.

WHo writ this Epistle?

An. It is not knowne.

Qu. *What is handled in it?*

An. The difference between the priesthood of Christ, & the Leuiticall priesthood.

Qu. *How doe they differ?*

An. In fiue poynts.

Qu. *Which be they?*

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Qu. *How doe they differ as touching the Office?*

An. The Priest-hood of the Leuites was externall, and after the order of *Aaron*: the priest-hood of Christ is spirituall, and after the order of *Melchisedec*.

Qu. *What is it to be a Priest after the order of Melchisedec?*

An. To be a Priest, a prophet, and a King,

King, not for a moneth, a yeere, or an age, but for euer, chap. 7. 3 and 23.

Qu. *Why are all those three titles attributed?*

Ans. Because hee sanctifies vs from sinne, teacheth vs by his wisedome, and gouernes vs by his power.

Qu. *How doe they differ as touching the Temple?*

Ans. The Temple of the Leuites was built with handes, and not to endure but a time: The Temple of Christ is built by the holy Ghost in eternity, chap. 8.

Qu. *How doe they differ as touching their sacrifices?*

Ans. The Leuites did offer the bloud of Goates and Buls, But Christ his owne precious bloud.

Qu. *How touching their ceremonies?*

Ans. The ceremonies of the Leuites were corporall, as the attiring of the body, and other externall obseruations: but the ceremonies in the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. *How touching their effects?*

Ans. The sacrifices of the Leuites, though many times offered, did scarce sanctifie the bodie: the sacrifice of

Christ, but once offered, sanctifies both bodie and soule, chap. 9. 14. and 28.

Qu. *In whome?*

Ans. In all that haue faith.

Qu. *What is faith?*

Ans. The ground of things which are hoped for, & the euidence of things which are not seene, chapter 11. verse. 1.

Qu. *How doe the Temples of Moses and Christ agree?*

Ans. The Temple of *Moses* had three separations as the holyest of all, whereinto the high Priest onely entred, and that but once euery yeare: the Tabernacle of the Congregation, where the Leuites remayned: and the open court where the people had resort. So in the Temple of Christ, there is the spirit, the soule, and the body.

Qu. *What difference is betweene the spirit and the soule?*

Ans. By spirite, is vnderstood regeneration, through faith in Christ, and by soule is vnderstood man in his first corruption, liuing according to the rule of reason without the knowledge of Gods word or faith.

Qu. *Being once grafted in faith, what is it to fall from it?*

Ans.

Answ. Sinne against the holy Ghost which is vnpardonable. chap. 6. 4. and chap. 10. 26.

Qu. *How may we fall from faith?*

Ans. If when we haue once receiued the knowledge of Christ, we afterward deny him.

Qu. *What therefore are the Hebrewes counselled to doe?*

Ans. To keepe the profession of their hope without wauering, chap. 10. 23.

Qu. *How must that be?*

Ans. Through patience.

Qu, *Wherein?*

Ans. In esteeming light the troubles of this life, by setting before our eyes the ioy of the life to come.

Qu. *What haue we to encourage vs?*

Ans. The words of our Sauiour.

Qu. *What are they?*

Ans. My sonne, faint not when thou art rebuked, for whom the Lord loueth, he chasteneth: and scourgeth euery son that he receiueth. chap. 12. 5. 6.

Qu. *Is there nothing else required but patience?*

An. Yes, the sacrifice of a Christian.

Qu. *What is that?*

Ans. To praise God alwaies, and distribute to the poore. chap. 13. 15. 16.

The generall Epistle of IAMES.

Question.

WHy is this called the generall Epistle of Iames?

Answ. Because it is not writ to any one man nor countrey, but generally to all the Iewes dispersed through many countries.

Qu. *What doth it containe?*

Answ. The effects of our iustification, as *Paule* to the *Romanes* declared the cause.

Qu. *What is the cause of iustification?*

Answ. Faith.

Qu. *What are the effects?*

Answ. Good workes, chap. 2. 24.

Qu. *How is faith diuided?*

Answ. Into two parts.

Qu. *Which be they?*

Answ. A liuely faith, and a dead faith.

Qu. *What is a liuely faith?*

Answ. Faith made knowne by good workes.

Qu. *What is a dead faith?*

Answ.

Anſ. Faith without good works: and ſo the diuell is ſayd to haue faith, chap. 2. 17. 19.

Qu. *What be the good workes* S. Iames *exhortet h vnto?*

Anſ. Patience, prayer, loue, to beware of ambition, ſwearing, and contention to bridle the tongue, and rule the affections, not to ſpeake euill one of another, not to be friends of this world, &c.

Qu. *From whence proceeds good works?*

Anſ. From God, chap. 1. 17.

Qu. *From whence euill?*

Anſ. From our owne concupiſcence, chap. 1. 14.

Qu. *What ſaith* S. Iames *of patience?*

Anſ. Bleſſed is the man that endures temptation, for when he is tried, he ſhall receiue the crowne of life, chapter 1. 12.

Qu. *What ſaith he of prayer?*

Anſ. Let him that asketh, aske with faith, and wauer not, ch. 1. 6.

Qu. *Of loue what ſaieth he?*

Anſ. He that loueth his neighbour as himſelfe, fulfilleth the Law, chap. 2. 8.

Qu. *Of ambition, what?*

An. God reiecteth the proud, & giues graces to the humble, chap. 4. 6.

Qu. *What of ſwearing?*

Anſ. Before all things (my brethren) ſweare not, neither by heauen, earth, nor any other oath: but let your yea, be yea, and your nay, nay, leaſt ye fall into condemnation. chap. 5. 12.

Qu. *What of contention?*

Anſ. Where enuying and ſtrife is, there is all manner of euill works. chap. 3. 16.

Qv. *What of the tongue?*

Anſ. That it is a fire, and a world of wickednesse: defiling the whole bodie, if it be vngouerned. chap. 3. 6.

Qu. *What of euill ſpeaking?*

Anſ. If a man ſpeaketh euill of his brother, he ſpeaketh euill of the law. chap. 4. 11.

Qu. *Who are the friends of the world?*

Anſ. Such as eſteeme more of riches, honors, and ſuch like, then of the word of God.

Qu. *What ſaith Iames of ſuch men?*

Anſ. He bids them weepe and howle, for the miſeries that ſhall come vpon them: their riches are corrupt and their garments are moth-eaten, their gold and ſiluer is cankered, and the ruſt therof ſhall be a witneſſe againſt them. chap. 5. 1. 2. 3.

Qu.

Qu. *What is the best vse of riches?*

Anſ. To employ them in doing of good, as in relieuing the poore, the fatherleſſe and wid dowes, and that is called pure religion, and vndefiled before God, chap. 1. 27.

Qu. *Euery one therefore that heareth the word of God, is not Religious?*

Anſ. No, but ſuch onely as are doers thereof, chap. 1. 22.

The firſt Epiſtle generall of PETER *the Apoſtle.*

Queſtion.

WHat *is contained in this firſt Epiſtle of Peter.*

Anſ. Three things.

Qu. *Which be they?*

Anſ. The calling of Chriſtians, their dignitie, and fruits of their calling.

Qu. *Who hath called them?*

Anſ. Chriſt.

Qu. *How?*

Anſ. Through obedience and ſprinkling of his bloud. chap. 1. 2.

Qu. *To what?*

Anſ. To an inheritance immortall & vndefiled, that fadeth not away, but is reſerued in heauen for vs, chap. 1. 4.

Qu *How muſt we apprehend it?*

Anſ. By faith, chap. 1. 5.

Qu *What is the dignitie of Chriſtians?*

Anſ. They are ſayd to bee a Royall Prieſthood, a holy nation, a peculiar people, chap. 2.

Qu. *What is the fruit of their calling?*

Anſ. To ſhew the vertue of him that called them, chap. 2.

Qu. *How is that?*

Anſ. Being holy as hee is holy, and ſince he hath called vs out of darkneſſe into light, to walke as in the day time, by laying aſide al maliciouſneſſe, al guile and diſſimulation: all enuie and euill ſpeaking, chap. 2. 1. and 9.

Qu. *How ſhall we doe theſe things, the world euery houre prouoking vs to the contrary?*

Anſ. By ſetting before vs the example of Chriſt, which gaue his life for his enimies: and when hee was reuiled reuiled not againe, and when hee ſuffered threatned not, but committed it to him that iudged righteouſly, chap. 2. 21. 22.

Qu. *What brings vs to this obedience?*

Anſ.

Anſ. The loue we owe to Chriſt that hath begotten vs a new to righteouſneſſe; and the feare not to be partakers of his mercies, becauſe of the ſmall number of them that ſhall be ſaued.

Qu. *Who is the efficient cauſe of our ſaluation?*

Anſ. God the Father.

Qu. *Who is the materiall cauſe?*

Anſ. The obedience of Chriſt to the death of the Croſſe.

Qu. *What is the formall cauſe?*

Anſ. Our effectuall calling?

Qu. *What is the finall cauſe?*

Anſ. Our ſanctification.

Qu. *Wherin ſtandeth our ſanctification?*

Anſ. In two things.

Qu. *Shew me which be they?*

Anſ. In dying to ſinne, and liuing to God. chap. 4. 2.

Qu. *When doe we liue to God?*

Anſ. When wee mortifie the luſts of the fleſh, chap. 4. 2.

Qu. *Wherein conſiſteth this mortification?*

Anſ. In particuler duties.

Qu. *What be thoſe?*

Anſ. The dueties of rulers, ſubiects, husbands, wiues, maiſters, ſeruants, and Paſtors of the Church. &c.

Qu. *What doeth hee counſell as touching*

every mans priuate selfe?

A. To be sober & watching in praier.

Qu. *What is prayer?*

An. A calling vpon the name of God in time of necessity.

Qu. *What are the properties thereof?*

Ans. It must be from the heart with true faith, in the name of Christ, and in few words.

Qu. *What is the efficacie of prayer?*

Ans. It ouercommeth God, which ouercommeth all things.

Qu. *What doth* Peter *counsell vs to doe as touching others?*

Ans. One to suffer with another, to loue our brethren, to bee pitifull, not to render euill for euill, but contrariwise to blesse. chap. 3.8.9.

Qu. *Why must we loue?*

Ans. Because God hath loued vs.

Qu. *Why must we suffer?*

Ans. Because therein we are blessed, chap.4.14.

Qu. *How must we suffer?*

Ans. Not as murderers, theeues, or euill doers, but as louers of faith. c.4.15.

Qu. *Why are wee bound to those vertuous actions?*

Ans. Because thereby God is glorified. chap.2.12.

2. Epiſtle of PETER.

Queſtion.

WHat doth Peter exhort vs vnto in this ſecond Epiſtle?

Anſ. That hauing once receiued the knowledge of the Goſpell, to confirme and eſtabliſh it in vs by good workes, and to ſticke vnto it, euen till the laſt gaſpe. chap. 1. 10.

Qu. *Why?*

Anſ. Becauſe, as Saint *Paul* ſaith, ſo run that ye may obtaine: So Saint *Peter* ſaith, by making ſure your election, that is, in not being idle or vnfruitfull in your calling; an entrance is made vnto you into the kingdom of our Lord and Sauiour Ieſus Chriſt, chap. 1. 11.

Queſt. *What is the gate vnto that entrance?*

Anſ. Death.

Qu. *What is death?*

Anſ. The laying downe of the Tabernacle of this fleſh. chap. 1. 14.

Qu. *Why doth he call this fleſh of ours a Tabernacle?*

Anſ. Becauſe wee dwell therein, as ſtrangers

ſtrangers, not for euer, but for a certaine time.

Qu. *How doth Peter confirme the doctrine of faith?*

An. By ſhewing it is no deceiueable fable, but the trueth it ſelfe deſcended from heauen, chap. 1.17.18.

Qu *Who are impugners of this trueth?*

An. Hypocrites and Atheiſts.

Qu. *What are Hypocrites?*

Anſ. Welles without water, ſuch as pretend an outward holineſſe, but inwardly are corrupt and venemous. cha. 3.13.17.

Qu. *What are Atheiſts?*

Anſ. Mockers and deriders of the Scriptures, and ſuch as thinke there will be no reſurrection, chap. 3.3.4.

Qu. *When ſhall theſe men appeare?*

Anſ. In the latter times, chap. 3.3.

Qu. *How will they be diſproued?*

Anſ. The heauens ſhall melt, and the earth bee conſumed with fire, and the Lord appearing in glory, ſhal giue them the wages of vnrighteouſneſſe, chap. 3. 10. and chap. 2.13.

Qu. *Is there no hope of eſcaping?*

Anſ. No: for he that ſpared not the Angels when they ſinned, will not ſpare them, chap. 2.4.

The first Epistle generall of IOHN.

Question.

VVHat is here set downe?

An. Two sorts of loue.

Qu. *Which be they?*

An. Loue of the world, and loue called charitie.

Q. *In what consists the loue of the world?*

An. In three things.

Qu. *Which be they?*

An. Concupiscence of the flesh, lust of the eyes, and pride of life. chap. 2. 16.

Qu. *What is concupiscence of the flesh?*

An. An inclination of the heart, to inioy the pleasures of the body, as wantonnesse, chambering, slouth, drunkennesse, and such like.

Qu. *What is the lust of the eyes?*

An. A couetous & immoderate desire of worldly wealth & all offences which doe accompany it, for the obtaining thereof; as lying, theft, deceit, rapine, vsury, cosonage, and such like.

Qu. *What is pride of life?*

An.

Anſ. In all things, as in meate, drinke, apparell, houſeroome, and other things to beare an arrogant contemptuous minde, ſtriuing to excell others.

Qu. *VVhat doth hee then ſay touching ſuch liuers?*

Anſ. That God is not in them, nor they in him, chap. 2. 15.

Qu. *VVhat is charitie?*

Anſ. A motion of the heart, whereby we do loue God, and in him our neighbour.

Qu. *VVhat is the loue of God?*

Anſ. To keepe his commandements, chap. 5. 2.

Qu. *VVhat it to loue our neighbours?*

An. To eſteeme him as our ſelfe.

Qu. *How many kinds of loue are there?*

Anſ. Two.

Qu. *VVhich be they?*

Anſ. True and fained loue.

Qu. *VVhich call ye true loue?*

Anſ. Not onely to helpe our brother with all we haue, but if need require, to offer our life for him, chap. 3. 3. 16.

Qu. *VVhich call you fained loue?*

Anſ. To loue in word, and not in deed. chap. 3. 11.

Qu. *What ſaith Saint Iohn, as touching true louers?*

Anſ.

Anſ. That they dwell in God, and God in them, chap. 4. 16.

Qu. *What is it to dwell in God?*

Anſ. To be partakers of his grace to the mortification of the fleſh, and liuely demonſtration of our faith.

Qu. *How ſhall we know that God dwelleth in vs?*

Anſ. If wee ſee our brother want this worlds good, and doe not ſhut vp our compaſſion from him, but willingly releeue him. chap. 3. 17.

Qu. *What is ſaid of him that hateth his brother?*

Anſ. That hee walketh in darkneſſe, chap. 2. 11. Is the childe of the diuel, ch. 3. 10. abideth in death. chap. 3. 14. Is a manſlayer, and barred from eternall life. chap. 3. 15.

2. and 3. Epiſtle of IOHN.

Queſtion.

TO *whom were theſe two laſt Epiſtles written?*

Anſ. The one to a certaine zealous Lady, the other to *Gaius* a profeſſour of the Goſpell.

Qu.

Qu. *What doth hee commend in the Ladie?*

An. The vertuous bringing vp of her children?

Qu. *What in* Gaius?

An. His teſtimonie of faith, and hoſpitalitie toward ſtrangers.

Qu. *What doth he admoniſh them of?*

An. To beware of deceiuers.

Qu. *Who are thoſe?*

An. Such as would not confeſſe that Chriſt was come in the fleſh.

Qu. *How muſt they entertaine them?*

An. They muſt not receiue them into their houſe, nor bid them, God ſpeed.

Qu. *Why?*

An. Becauſe in ſo doing, they ſhould be pertakers of their euill deeds.

The Epiſtle of IVDE.

Queſtion.

TO *whom is this Epiſtle written?*

An. To all Chriſtian Churches.

Qu. *What doth he exhort them vnto?*

An. To contend for the maintenance of their faith.

Qu. *Against whom?*

Anſ. Againſt Sectaries.

Qu *What is the condition of Sectaries?*

Anſ. To murder, complaine, and walk after their owne luſts.

Qu. *Whom doe they murmur againſt?*

Anſ. Gouernours.

Qu. *How doth he reproue them?*

Anſ. By the example of *Michael* the Archangell, who when hee ſtroue with the diuell about the bodie of *Moſes*, blamed him not with curſed ſpeaking, but onely ſaid; The Lord rebuke thee.

Qu. *What doth he meane by this example?*

Anſ. If it be not lawfull to raile vpon the diuell, much leſſe vpon Magiſtrates, be they neuer ſo wicked.

Qu. *What is it to walke after our owne luſts?*

Anſ. To be directed by carnall iudgement, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

FIrſt tell mee *what you vnderſtand by Reuelation?*

Anſ.

Anſ. The word importeth a laying open, or an vncouering of things that were before hid and ſhut vp in ſecret, which no liuing ſoule can know, but ſo farre foorth as God ſhall pleaſe to diſcloſe the ſame.

Qu. *What is the authoritie of this Reuelation?*

Anſ. High and mighty, as proceeding from the mouth of God, by the mediation of Ieſus Chriſt.

Qu. *To whom was it giuen?*

Anſ. To the Apoſtle S. *Iohn*, and ſo conſequently from him to the Church of God through all ages.

Q. *Where was Iohn when he receiued it?*

An. In an Iland called *Pathmos*, enuironed with the Ægean ſea, which ſea diuides Europe from Aſia.

Qu *What did he there?*

Anſ. He was baniſhed thither by the tyrant *Domitian*, about the yeare of our Lord God 96. which tyrant ſought to ſuppreſſe the light of the Goſpel: but the Lord in mercy did the more aduance it, as appeares by adding a further diſcouery of his will, by this booke of the Reuelation.

Qu. *What is the fruit of this Reuelation?*

Anſ.

Anſ. Exceeding great, as we may gather by theſe words, *Bleſſed be they that reade, heare, and keepe in memorie, theſe things which are written in this propheſie.* chap. 1. 3.

Qu. *To whom was Iohn commanded to ſend it?*

Anſ. To the ſeauen Churches of *Aſia*, namely, of *Epheſus*, *Smirna*, *Pergamus*, *Thiatira*, *Sardis*, *Philadelphia*, and *Laodicea*, where after the deſtruction of *Ieruſalem*, *Iohn* did proſecute his holy calling in the Miniſtery.

Qu. *What melodie doth hee vſe in the manner of his writing?*

Anſ. Firſt, a friendly ſaluation and then a briefe narration.

Qu. *How doth he ſalute them?*

Anſ. By wiſhing vnto them grace and peace.

Qu. *What vnderſtand you by grace?*

An. The free loue and affection which God beareth towards vs for his owne ſake, although indeed we deſerue it not but are in our ſelues the children of wrath and perdition.

Qu. *What by peace?*

Anſw. All kind of benefits, both ſpirituall and temporall, which flow vnto vs from the fountaine of grace, which God

God the father had opened to the world by the meanes of his ſonne.

Qu. *In whoſe name ſalutes he them?*

Anſ. In the name of the father, the 7. ſpirits, and of Ieſus Chriſt, chap. 1.4.5.

Qu. *What is meant by the 7 ſpirits?*

Anſ. The holy Ghoſt.

Qu. *The holy Ghoſt being but one in perſon, why doth hee deſcribe him by the number of 7.*

Anſ. Although the holy Ghoſt be but one in diuine eſſence, yet according to this ſeauen-fold operation which it had in the Churches of *Aſia*, it is called by the name of ſeuen ſpirits, not that it is in perſon diuers, but in power and vertue, according to the diuerſitie of thoſe ſubiects which it worketh.

Qu. *But why is that placed in the ſecond place, whereas the vſuall order teacheth vs to ſay, the Father, Sonne, and holy Ghoſt: and not the Father, Holy Ghoſt, and ſo to put the Sonne laſt?*

Anſ. Iohn vſeth this order, not that there is any degree or dignitie in one perſon more than in another. For the Father is not greater than the Sonne, nor the Sonne greater than the Holy Ghoſt: they are all of the ſame power, maieſtie, and glorie, nor is one before another

another: but the reaſon that moued *Iohn* to ſet our Sauiour in the third place, was becauſe immediately, the narration (which is the ſecond point of the writing) chiefly concerneth Chriſt.

Qu. *As how?*

Anſ. In deſcribing him.

Qu. *How doth* Iohn *deſcribe Chriſt?*

Anſ. Two manner of waies: firſt, as touching the excellencie of his glorie, as he appeared vnto him in viſion. chap. 1. from 12. to 17.

Qu. *What was his office?*

Anſ. It was three-fold, he had the office of a Prophet, of a Prince, and of a Prieſt.

Qu. *How did hee ſhew himſelfe a Prophet?*

Anſ. In bearing witneſſe of a trueth, and reuealing the counſels of God vnto men.

Anſ. How a Prince?

Anſ. Two manner of wayes: firſt by his victorie ouer death: death is ſwallowed vp into victory. 1. Cor. 15. And ſecondly, becauſe he hath dominion ouer all principalities and powers both in heauen and vpon the earth, Epheſ. 1. 21.

Qu. *How a Prieſt?*

An.

Anſ. In that he hath waſhed vs from our ſinnes in his bloud, by offering his bodie a ſacrifice for vs vpon the croſſe.

Qu. *Did Chriſt beare theſe three offices onely for himſelfe?*

Anſ. No, for the benefit of the faithfull, that as hee was, ſo they might be both Prophets, Kings, and Prieſts: Prophets, in that he ſaith, I will powre my ſpirite vpon all fleſh, and your Sonnes and daughters ſhall prophecie; Kings, in that we ſhall reigne with him eternally; and Prieſts, for that true Chriſtians do offer the ſpirituall ſacrifice of prayer, praiſe, and almes-deedes. Hebr. 13. 15. 16.

Qu. *Are then all Chriſtian Prieſts alike.*

Anſ. They are, as touching the ſacrifice aboue ſayde, but not as touching Church-gouernment, for in this ſenſe they are not called Prieſts, but Elders, or Miniſters.

Qu. *How doth hee deſcribe Chriſt, according as he ſaw him in viſion?*

Anſ. By certaine properties fit for the capacitie of men: as that hee was in a long robe, girt with a girdle of gold, his haire was white as ſnow, his eyes as a flame of fire, his feete like vnto fine braſſe

braſſe burning in a furnace, his voice to the ſound of many waters, in his right hand he had ſeauen ſtarres, out of his mouth went a ſharpe two-edged ſword, and his face ſhone as the Sunne ſhineth in his ſtrength.

Qu. *What gather wee by this deſcription?*

Anſ. By his long robe girt vnto him, we gather the readineſſe of Chriſt; in his Kingly and Princely office, to execute the worke of our ſaluation: by his white haire, his fulneſſe of knowledge and wiſedome: by his fierie eyes, his deepe inſight into the darkeſt corners of the earth, and deepeſt ſecrets of mens harts: by his feet of ſhining braſſe, the puritie and brightnes of his wayes, and the power which he hath to tread downe his enimies, and therefore are his feete, rather compared to Braſſe than vnto gold, becauſe gold is a ſofter mettall, and not ſo fit to repreſent his inuincible ſtrength. By his voice compared to the noyſe of many waters, wee vnderſtand the ſound of the Goſpell, humbling ſome to their ſaluation, others to their confuſion: By the ſtarres in his right hand, his faithfull Miniſters, by whome hee worketh,

which

which as ſtarres ſhould giue light vnto men, by their doctrine and conuerſation: By the two edged ſword is vnderſtood, the powerfull word of God. cutting and cleanſing the hearts of his children, and thruſting through the others to their deſtruction: and by his face ſhining like the ſunne at the higheſt, the vnſpeakeable brightneſſe of his grace, whereby the Church is comforted and lightened in all truth and ſincerity.

Qu. *Why doth he reſemble the Churches two golden candleſtickes?*

Anſ. Becauſe the Candleſticke doeth not giue the light, but the light is put vpon it: ſo the Church receiueth all her light put vpon her from Chriſt, for the doctrine of the Church (which is the light of the Church) is from GOD, and not of men.

Qu. *Vnto how many points may wee draw the doctrine of this booke?*

Anſ. Vnto foure.

Qu. *Which be they?*

Anſ. Precepts, prophecies, promiſes, and threatnings.

Qu. *Wherein are the precepts ſeene?*

Anſ. In the inſtructions giuen to the ſeuen Churches.

Qu.

Qu. *Vpon how many generall points doe these instructions consist?*

An. Vpon three, a commendation, a reprehension, and an exhortation.

Qu. *What doth Christ commend in them?*

Qu. Their vertues, as patience, labour, zeale in the Church of Ephesus, chap. 2.2. The works of faith, repentance and charitie, together with constancie in affliction, & true humilitie in the church of Smyrna, chap. 2.9. Fortitude and valiant perseuerance in the Church of Pergamus, that notwithstanding the martyrdome of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Iesus Christ, and neuer forsooke it, chap. 2.13 Loue and seruice toward their brethren, faith and assurance in the promises of God, and increasing in pietie, so that the end was better than the beginning in the Church of Thyatira, ch. 2.19.

A little increase of faith, keeping of the word of God, and a free confession of his name, in the Church of Philadelphia chap. 3.8.

Qu. *What doth Christ reprehend in them?*

An. Their vices, as the lacke of loue in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Iewes, but indeed were the Synagogue of Sathan: that is, they did professe themselues Christians in word, but shewed it not in deed, chap. 2. 9.

The bearing with false doctrine in the church of Pergamus, for they suffered the Nicholaitans amongst thē, that as *Balaam* did, taught the people of God to stumble in two things, causing them to commit fornication, both in body & soule: in body, by abandoning their wiues to common vse: in soule, by sacrificing to Idols for superstitions sake. chap. 1. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Isabell* a wicked woman, to set abroch false and abhominable doctrine, tending to fornication and Idolatrie amongst them chap. 2. 20.

At Sardis their workes were faire in outward shew, but inwardly nothing but filth and rottennesse, chapter. 3. verse. 1.

At Laodicea, they were time-seruers who halted betweene two opinions, and

and were neyther hote nor cold, chap. 3 15.

Qu. *What doth Christ exhort them vnto?*

An. Repentance and amendment of life.

Qu. *To their repentance what is annexed?*

An. A gracious promise, to be written in the booke of life.

Qu. *To their wilfull perseuerance in their sins, what is annexed?*

An. A heauie threatning, that he wil come so dainely vpon them, as a theefe, and they shall not know the houre, cha. 3. 3.

Qu. *Hauing learned the state of things as they stood for the present, when this Reuelation was giuen, what next succeedeth?*

An. The prophecie of things to come; which is eyther generall, as touching such things as should happen to the whole world: or particular, (but yet of more moment then the former) as touching such things as should happen to the Church.

Qu. *What is the end of the prophecie of the Church?*

An. That the faithfull admonished

before hand of the assaults and bloudy attempts, which the Diuell & the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Iesus.

Qu. *What is the end of the prophecie of the world?*

An. To shew the iudgements that God would execute vpon the enimies of his Church, and the sealing vp of the Elect, before the execution of those iudgements, that they might bee kept from euill, as appeareth by the 7. 8. 9. chapters.

Qu. *If the Elect were kept from euill, to what end was this Reuelation giuen, to forewarne them that they should suffer trouble and persecution?*

An. To be kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not ouercome, or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoeuer the world thought them plunged in despaire and sorrow.

Qu. *What is the seuerall vision that* Iohn *had?*

An.

An. The vision wherein was reuealed vnto him the Maiestie of GOD the Father, to giue the greater authoritie vnto this booke, wherein his excellencie is likwise set forth vnto vs (aswell as the Sonnes) in a description fit for our capacitie.

Qu. *How is the glory of the father described?*

An. In these sixe things: in the figures of his office, of his nature, of his assistants, of his effects, of the instruments which he imployeth to that purpose, and of the euents that follow.

Qu. *What is his office?*

An. To iudge the whole earth, and therefore hee is apprehended of *Iohn*, sitting vpon a throne, chap. 4. 2.

Qu. *How is his nature represented?*

A. By the beauty of the Iasper stone, & of the Sardine chap. 4. 3.

Qu. *Who are his assistants?*

An. The honourable company of Prophets and Apostles, clothed in white rayment, and crowned with gold, chap. 4. 4.

Qu. *What are the effects of his Magnificence?*

An. Lightning, thunder, and voyces, &c.

Qu. *Who be his instruments?*

An. The company of the Celestiall creatures, in number foure: that is, so many as are needefull for the execution of the will of God, through all the corners of the world: and the whole army of creatures vnder heauen, figured vnto vs by the sea of Glasse like vnto Christall.

Qu. *Why are the celestiall creatures said to be full of eyes?*

An. Because of their watchfulnesse in the seruice of God.

Qu. *Why is the first compared vnto a Lyon?*

An. Because of his courage.

Qu. *Why the second to an Oxe?*

An. Because of his strength.

Qu. *Why hath the third the face of a man?*

An. Because of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

An. Because of his agilitie and swiftnesse.

Qu. *What are the euents that follow the description of this magnificence?*

An. The praise and glory which the Angels giue vnto him that sits vpon the Throne, and the reuerence and ho-

homage which the Elders shew vnto him.

Qu. *In what manner?*

An. By prostrating themselues before him, casting their Crownes at his feete, chap. 4. 10.

Qu. *Hauing procured so great authoritie to the words of this Reuelation by the description of the Maiestie of the giuers, what followes?*

An. The presentation of the two Bookes, whereof the one being great and large, written within and without and sealed with seauen seales, containeth the History of the world, the other being but little, includeth the History of the Church.

Qu. *Who opens the seales of this Booke?*

An. Christ Iesus.

Qu. *Were none solicited thereunto, but hee?*

An. Yes, a generall proclamation was made by an Angell, to see if any would open it: but none, neyther in heauen nor earth, nor vnder the earth was found able, or worthy to open, or looke vpon the Booke, saue the Lyon of the tribe of Iuda, and the Lambe that stood in the midst of the throne, and of the Elders which was Christ Iesus, chap. 5. 2. to 7.

Qu. *What do we learne by this, that none were able to vnclose the booke but hee?*

An. That hee is the onely mediatour betweene God and man, that no other creature eyther in heauen or earth is acquainted with the secret counsels of God, or can reueale them vnto vs, but hee.

Qu. *Why is he called a Lyon & a Lambe, names of contrary nature?*

An. Hee is called a Lyon in respect of his powver and strength: and a Lambe in respect of his patient sufferance.

Qu. *What was contayned in this booke when Christ had opened it?*

An. The eternall purpose of God for the punishing, and powring forth of plagues vpon the world.

Qu. *What moued him thereunto?*

An. The incredulitie and wicke dnesse of men.

Qu. *What were the plagues?*

An. Of two sorts, eyther such as afflicted other creatures, as the earth, sea, hearbs, plants, fountaines, &c, chap. 8. or such as were inflicted vpon men, chap. 9.

Qu. *What were those?*

An. Those were of two sorts eyther by way of torment, or cruell murther.

Qu.

Qu. *What was the cause of that Tyrannie?*

An. Smoake and Sulphure which issued from the bottomlesse pit, whereby is figured the spirituall darknesse, with which mens consciences were tormented; and from this darknesse of minde, at the last did issue the other plague of slaughter and bloud-shedde, so many yeares expressed and published through Christendome by the Popes of Rome, chap. 9. 15.

Qu. *What is the generall vse of the precedents?*

An. As touching the person of God, wee learne three things: First, his loving fauour in denouncing and giuing knowledge before hand, by euident tokens, what rigour hee proposed to execute afterward, if hee saw no amendment in the course of mens liues, chapter 6. Secondly, his mercifull care ouer the Elect, in arming them with defensiue armour, to couer them against the floud of those euils that were to ouerflow the whole world, Chapter. 7. Thirdly, the truth of his iustice in executing all those plagues vpon the world, which hee had foretold, chapter 8. 9.

Qu. *What doe wee learne as touching our selues?*

An. Three things, attention to regard the threatnings of God, repentance to be sorry for our sinnes, and amendment of life, to preuent the rigour of his iustice.

Qu. *What as touching the instruments of God, which he vsed in executing of his will?*

An. Three things: First, that they were Angels: secondly, that they were obedient at his becke: and thirdly, that they wer expeditious in performance of their charge.

Qu. *What learne we as touching the eleft?*

An. Three things: First, their place, they stood before the throne, and before the Lambe, whereby it is shewed that as they are vnder the protection of God, so are they alwayes ready to doe him seruice. Secondly, their habit, they were cloathed in white robes, washed in the bloud of the Lambe; whereby is signified, their pure, peaceable, and royall dignitie: Thirdly, their victory, they had Palmes in their hands, whereby we are put in minde of the combates, which they sustained for the name of God, and

the

the eternall triumph which they haue in heauen, by the communion and fellowship of our Sauiour Christ Iesus, ch. 7. 9.

Qu. *What as touching a naturall man?*

An. Spirituall miserie which spreads it selfe into three branches: pouertie of heart, for lacke of vnderstanding: blindnesse of minde, for lack of faith: and nakednesse of soule, for lacke of the white robe of righteousnesse in Christ Iesus, chap. 3. 17.

Qu. *What as touching a regenerate man?*

An. Three properties: strength of faith; keeping of the word of God; and free confession of his name, chap. 3. 8.

Qu. *Proceed vnto the vision of the second booke: who held the second booke in his hand?*

An. A mighty Angel. chap. 10. 1.

Qu *Whom doe you vnderstand by that Angell?*

An. Our Sauiour Christ, that held the booke open in his hand.

Qu. *How is he described?*

An. In great glory and magnificence.

Qu. *To what end?*

An. To procure the greater authorities to this propheeie following.

Qu.

Qu. *What was contained in the booke which he held?*

An. The propheticall history of the church.

Qu. *To whom did hee giue it?*

An. To *Iohn.*

Qu. *How did hee commaund him to vse it?*

An. Hee bad him eate, that is comprehend and throughly vnderstand it.

Qu. *How is the history of the Church deuided?*

An. Into two parts: into the ministery or deedes of the Prophets, and the whole body of the Church.

Qu. *In how many things consisted the deedes of the Prophets, or ministers of the Church?*

An. In three things: in their fighting vnder the Crosse, in their murdering & in their raising vp againe.

Qu. *When began their fight?*

A. Presently vpon the death of Christ.

Qu. *How long did they continue?*

An. A thousand twenty & sixe yeares.

Qu. *The text saith dayes, Chap.* 11. 3.

An. True, but it is to be vnderstood, yeeres, after the example of *Ezekiell*, and

Daniell

Daniell, who interprete their visions, in like manner dayes for yeares.

Qu. *Who was prophecied that hee should murther and almost quite extinguish their doctrine?*

An. Pope *Boniface* the eight, who entred into the Papacie at the expiration of 1260 yeares. chap. 11. 7.

Qu. *How did he enter?*

An. Like a Fox, by subtiltie, who in the night by a false Oracle, perswaded his predecessour *Celestine* to resigne his authoritie vnto him.

Qu. *How did hee rule when hee had got it?*

An. Like an hungry Lyon, killing and deuouring the saints of God.

Qu. *How long did he rule?*

An. Three yeeres and a halfe, during which time the Church of Christ seemed to be dead and lye vnburied.

Qu. *Where?*

An In the streets of Rome.

Qu. *The text saith of Sodome and Egipt, how then doe you say of Rome?*

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places, for the licentiousnesse and tyranny that was practised therein, for Sodome

was

was not at that time, and Ægypt was a country and not a Citie.

Qu. *Who rayſed the Church againe?*

An. The ſpirit of life comming from God, chap. 11.

Qu. *When?*

An. Preſently vpon the death of *Boniface?*

Qu *How dyed* Boniface?

An. Like a dog in priſon, by the means of *Sarra Columnus*, and a French knight called *Naugaret.*

Qu *Did the ſpirit of God raiſe vp thoſe that had beene ſlaine?*

An. No.

Qu *The Text ſaith, they aſcended into heauen in a cloud?*

An. Wee are to vnderſtand by the vſe of the Scripture, that the Church of the wicked is commonly called the world, or the earth: and the church of the faithfull and Elect is called heauen: therefore when it is ſayde they aſcended vp into heauen, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celeſtiall church; that is, ſeeing the Temple and publike places, were not open vnto them, ſecret places were ſanctified vnto them, as if it were, hea-

heauen apart from the reſt of the world.

Qu. *What effects follow this ſeparation?*

An. Feare and terrour in their enimies, ioy and thankſgiuing in the ſaints of God, that hee did vouchſafe to challenge his authoritie and ſoueraigne power ouer the world, chapter 12. verſe 11.17.

Qu. *Hauing touched the miſterie of the Church, let vs returne to the other part of our diuiſion, which was the whole body of the Church: How doth the whole body of the Church diuide it ſelfe?*

An. Into two parts, into the Iewiſh Chriſtian, and into the Chriſtian Catholike Church, which conſiſteth not onely of Iewes, but of the beleeuing Gentiles alſo.

Qu. *When began the Chriſtian Iewiſh Church?*

An. At the inſtant of the conception of our Sauiour Chriſt.

Qu *When began the Chriſtian Catholike Church?*

An. At that time when by the preaching of the Apoſtles, the Gentiles were conuerted, amd did embrace the glad tidings of the Goſpell.

Qu

Qu. *What doth Saint* Iohn *here continue for our instruction?*

An The estate both of the Iewish & Christian catholike Church warfaring, or as it was subiect to the assaults of her enimies.

Qu *What is the Iewish Christian church compared vnto?*

An. A woman with childe, chapt. 12. verse. 1.

Qu. *Why?*

A. Because like vnto a fruitful woman, it is continually to bring forth children vnto the Lord.

Qu. *How is that woman described?*

An. By her attyre, and by her standing, chap. 12. 1.

Qu. *How was her attyre?*

An. Of two sorts; the cloathing of her body; and the ornament of her head.

Qu *How was her body cloathed?*

An With the Sunne.

Qu. *What is thereby signified?*

An. The inestimable glory given vnto the Church by God.

Qu *How was her head adorned?*

An. With a Crowne of twelue Starres.

Qu. *What is thereby signified?*

An.

An. The kingdome of Heauen, which belongeth vnto the Church.

Qu. *How did she stand?*

An. Vpon the Moone.

Qu. *What doe we learne by that?*

An. That the true Church trampleth vnder her feete all variableneſſe, vnto which all things vnder the Moone are ſubiect.

Qu. *What was her conflict?*

An. She trauailed, and was in danger to haue her childe deuoured, chapt. 12. 4.

Qu. *By whom?*

An. By a fiery Dragon that had ſeuen heads, and vpon euery head a crowne, & ten hornes.

Qu. *What doe you vnderſtand by the Dragon?*

An. Sathan.

Qu. *What by his ſeauen heads?*

An. His wonderfull pollicie and wiſedome, able at once to diſturbe the ſeauen Churches, that is, the vniuerſall Church.

Qu. *What by his ſeauen crownes?*

An. His magnificence and authoritie, euery head being as the head of a King.

Qu. *What by his tenne hornes?*

An.

An. His great power, sufficiently furnished to hurt the whole world.

Qu. *What is vnderstood by the childe whom hee would deuoure?*

An. Christ mysticall, that is one and entire Christ in a mysterie, compounded of the person of Christ, as of the head, and of the body of the church, and of all the members thereof, vnited to the head by his spirit.

Qu. *How was the childe delivered?*

An. God tooke it vp into heauen, and prepared a place for the mother in the wildernesse.

Qu. *Did Sathans malice so end?*

An. No, hee gaue two assaults more.

Qu. *Where was the first?*

An. In heauen, chap. 12. 7.

Qu. *In what manner?*

An. Hee accused the Elect of God day and night.

Qu. *What was his successe?*

An. Hee was throwne downe from thence by the power of *Michaell*, that is of Christ Iesus.

Qu. *Where was his second assault?*

An. In earth, vpon the mother of the childe, and vpon the rest of her seede: that is, vpon the Church of the Iewes,

and

and the Church of the Gentiles, afterward gathered together in Christ.

Qu. *How did the Mother, that is, the Church of the Iewes escape in this assault?*

An. She was carryed by the power of God, as by the wings of an Eagle, into a place of refuge.

Qu. *What place was that?*

An. Pella, a towne seated on the other side of Iordan, in a desart country.

Qu. *How did Sathan pursue her?*

An. With a flood of water cast out of his mouth.

Qu. *What vnderstand you by the flood of water?*

An. The Romaines which destroyed Ierusalem, and the sanctuary that was therein.

Qu. *Who drunke vp that flood of water that it did not hurt the Church?*

An. The earth, that is the wicked sort of the Iewes, whose bloudy massacre satisfied the fury of the Romaines, so that the Elect had libertie to escape.

Qu. *When Sathan saw himselfe againe prevented, how did he take it?*

An. Hee was wrath, and made warre vpon the rest of the seed of the woman, that is, vpon the Christian catholike Church.

Qu.

Qu. *How many principall things are wee to note in the history of the Christian Catholike Church?*

An. Three: her combats, her victory, and her glory.

Qu. *With whome were her combats?*

An. With two kindes of beastes, the one whereof had seauen heades, and came out of the sea: the other had two heads, and sprang out of the earth, chap. 13.

Qu. *What do you vnderstand by the first beast?*

An. The tyranny inflicted vpon the Church by the ciuill gouernment of the Romane Empire.

Qu. *What by the second beast?*

An. The persecution of the Papisticall Hyerarchie, by the succession of Popes.

Qu. *Against whom doth the Church obtaine her victory?*

An. Against the two beasts, and the Dragon before spoken of, and against the whore of the spirituall Babilon, described in the 17. chap.

Qu. *What is vnderstood by the whore of Babilon?*

An. The great Citie of Rome, which raigneth ouer the Kings of the earth,

chap.

chap. 17. verse. 18.

Qu. *By what meanes doth the Church get victory ouer her enimies?*

An. By the assistance of Christ her head and captaine.

Qu. *Into how many parts doth his assistance spread?*

An. Into foure: the preaching of his word, and the workes of Faith, Patience, & Obedience, set down in the 14 Chapter: and into threatnings and iudgements proceeding from his diuine iustice, declared in the 15. and 16. chap.

Qu. *Wherein consisteth the glory of the Church?*

An. In her perpetuall triumph in the world to come, ioyned to her bridegroome Christ Iesus, in ioy that neuer shall haue end: a taste of which ioy is in some sort made manifest vnto vs, in cha. 21. and 22.

Qu. *But what shall become of the enimies of the Church?*

An. They shall haue their portion in the lake that burneth with fire & brimstone, which is the second death, chap. 21. 8

Qu. *How many kinds of death are there incident to man?*

[illegible] Two, the first which is a separation of the soule from the body, and of the kinde of death, all sorts of people must [illegible], as well the godly, as vngodly: and the second; which is a separation of the soule and body, from the presence of God for euer to remaine in darkenesse; and this is the death that the wicked onely must dye.

FINIS.